This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

THE LIBRARY
OF THE
UNIVERSITY OF MINNESOTA

Periodical Collection
CLASS

BOOK

Digitized by Google

J. H. Raffmore.

Digitized by Google

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

Jerome in Ep. ad Eph.

VOL. XVI.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1864.

Digitized by Google

EDINBURGH:
PRINTED BY BALLANTYNE AND COMPANY,
PAUL'S WORK.

Digitized by Google

INDEX.

APOCALYPSE, The, 257.
———— Duality of the Symbols of, 1.
———— Romish Interpretation of, 152.
Athaliah, The Days of, 105.

Battle of the Great Day of God Almighty, 275.

Christ's Second Advent, 54.
Christ and His Church, 129.
—— and His Pre-millennial Advent, 209.
—— in the Twenty-second Psalm, 139, 240.
Correspondence—
Letter from C. T., 203, 205.
———— Louis Albert du Pugetz, 304.
———— W. Martin, 102.
———— Συνεργος, 307.
———— A Constant Reader, 407.
———— Y., on Armageddon, 409.

Day of the Lord and His Forerunner, 222.
Design of God with Man in Christ, 62.
Duality of the Symbols of the Apocalypse, 1.

Education for Eternity, 367.
England's Future, 113.
Enoch, 329.
Extracts—
Bible and its Assailants, 386.
Biblical Manuscripts, 99.
Capernaum, 397.
Carnival, Origin of, 395.
City of Jews in China, 190.
Counsels for Missionaries, 101.

Extracts—*continued.*
Date of Crucifixion, 294.
Good Confession, A, 192.
Jehovah's Ancient People, City, and Land, 399.
Jerusalem, Underground, 391.
Jewish Statistics, 396.
Jewish Sacrifice, Modern, 396.
Jews in Austria, 397.
Jordan, East of, 398.
Millenarianism and Belgic Confession, 301.
Modern Infidelity, 194.
News from the Holy Land, 296, 387, 388, 390.
Palestine, Vegetable Productions of, 403.
Prayer for Outpouring of the Spirit, 182.
Pre-millennial Advent of Christ, 195.
Pope's Expulsion Predicted, 303.
Post-Millenarianism, a Novelty, 298.
Progress in Egypt, 293.
Pyramid of Cestius, 193.
Russian Church, Statistics of the, 406.
Sennacherib and Hezekiah, 201.
Slavonic Protestants in Austria, 195.
Statistics of Popery, 185.
Universal Israelite Alliance, 200.
Yoke of Antichrist, 100.

First Temptation, 271.

Genesis, Notes on, 346.
God in History, 68.

Hindrances of the Spiritual Life, 169.

Index Expurgatorius, 381.
Israel, Spiritual and Literal, 360.

MAR 10 36 Schmidt
647764
Digitized by Google

Joshua and Jesus, 248.
Judgment and Mercy, 163.

Kingdom of Christ in the Seventy-second Psalm, 230.
——— Heaven, 357.

Messiah's Triumph in Second Psalm, 41.
——— Victory and Priesthood, 332.

Notes on Psalm xlv., 129.
Notes on Scripture—
Psalm xcvii. 8, 173.
——— cx. 1, 281, 332.
——— cxxi. 1, 380
Isaiah lxv. 20, 85.
Matthew iii. 14, 173.
John xiii. 12, 174.
Acts xx. 13, 377.
Ephesians iii. 11, 282.
Revelation xxi. 16, 175.

Pre-millennial Advent, 209.
Poetry—
All in Bloom, 103.
Jubilate, 207.
Zion Awake, 312.
Waterbrooks, The Eternal, 412.

Reviews—
Beast, his Name and Number, 96.
——— The, and his Seven Heads, 289.
Christian Annotator, 98.
Coming Troubles, 175.
Congregation of the Index, 381.
Divine Mystery of Peace, 179.
Earth's Eventide, 181.
Exposition of Revelation, 288.
Future, The, by Cox 93.
Future Restoration of the Race, 176.

Reviews—*continued.*
Genuineness of Book of Daniel, 180.
Geology of Revelation, 97.
Great Consummation, The, 180.
Happy Years at Hand, 99.
Interpretation of the Apocalypse, 289.
Irving, by Landels, 181.
Jerusalem Explored, 180.
Leading Marks on the Revelation, 90.
Mazaroth or the Constellations, 99.
Messianic Prophecy of Isaiah, 181.
Old Truths, by Cox, 179.
Report of Jews' Chapel Abrahamic Society, 290.
Restoration of the Jews, by Saphir, 290.
Revision of the Book of Psalms, 98.
Sacred Chronology, 99.
Seals and Trumpets of Apocalypse, 285.
Seeds of Thought, 175.
Sequel to an "Advent Tract," 176.
Seventy Weeks of Daniel, 287.
Threshold of Revelation, 181.
Water Supply for Jerusalem, 181.

Romish Interpretations of the Apocalypse, 152.

Seiss, Dr, 313.
Simplicity and Sublimity, 264.
Son of Man, Coming of, 363.
Spiritual Life, Hindrances of, 169.

Temptation, The First, 271.
Times, Signs of, 203.
Times, Prospects and Duties, 313.

Watchers at the Cross, 81.

ERRATUM.

At p. 173, *for* "Isaiah xcvii. 8," *read* "Psalm xcvii. 8."

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1864.

Art. I.—THE DUALITY OF THE SYMBOLS OF THE APOCALYPSE.

(Second Article.)

As soon as any progress was made in the interpretation of the Apocalypse; which did not take place till upwards of a thousand years after it had been written, and until a considerable part of the things predicted in it had been fulfilled; it was perceived that the order of the visions was not the order of the subject. Mede was the first to enforce the necessity of what has since been called "a sorting" or arrangement of the visions according to their designed and real relations, as a step prior to "all interpretation whatsoever." On this principle he constructed his famous "Clavis Apocalyptica," which, although it originally failed in its immediate object, that of ascertaining "the marks and signs inserted by the Holy Spirit, whereby the order, synchronism, and sequel of all the visions may be found out and demonstrated without the supposal of any interpretation whatsoever," as he himself expresses it, nevertheless remains the work which, of all others, has exerted the most beneficial influence on the interpretation of the prophecy. Sir Isaac Newton, who adopted Mede's general principles of interpretation, was more successful than the latter had been in the application of the fundamental principle of determining the structure and the relations of one part of the prophecy to another without the supposal of any interpretation whatever, For the marks inserted by the Holy Spirit for this end, Medo

Digitized by Google

looked in the upper exterior of the Apocalyptic building, where undoubtedly they exist, as parts of the architectural design, although they escaped his observation. He supposed them to be the seals, the trumpets, and the vials, where he was wrong. The famous philosopher and astronomer who applied his great intellect to this subject, instead of looking upwards for the marks indicative of the structure, sought for them in the foundation of the building itself. In the search he here made, he was eminently successful; for in the foundation he discovered not one or two, which was the utmost that the exterior surface of the building could possibly display, but a whole row or series of marks, which disclosed the plan and design at once with the utmost precision and the utmost authority. He found that the Apocalypse, as to the form and structure of its visions, was based primarily on the temple-service, as it was performed on the seventh month of the Jewish sacred year, and chiefly on the main festival of that time, the day of atonement. This was a most important discovery, for if the temple service is the foundation of the prophecy, the temple service presents its original design, and the possession of the original design must be of the highest consequence to the interpretation. Notwithstanding the chart or key to the prophecy (for such it really is) derived from this quarter, at once so authoritative and demonstrative in its character, commentators have made little use of it; for what reason it is hard to say. We mean now to draw evidence from it, which it furnishes in a very high degree, of the duality of the symbols of the prophecy. It will be requisite, however, in the first place, to prove that the temple service of the seventh month does really present the design after which the Apocalypse is modelled.

That the design of the prophecy should have been taken from the temple service of this month, is in itself probable. The feasts of the Jews were typical and prophetical of things to come. The seventh day, Sabbath, was typical of the work of redemption as a whole, the rest of God in creation being prophetical of the rest of the Redeemer from His redeeming work, of the finality of which work it was especially typical, as appears from Heb. iv. 10. The three great annual festivals at which the people of Israel were to appear before the Lord (Exod. xxiii. 17) were typical of three comings of the Lord to meet His people; for as they were three times to meet Him personally, so He was three times to meet them personally. The Passover was typical of the first advent, when the true and antitypical paschal Lamb, which this feast foreshadowed, was slain; Pentecost was typical of the coming or descent of the Holy

Digitized by Google

Ghost, who, coming then, should thenceforth ever abide with His people, (John xiv. 16;) and the fast of the great day of atonement or expiation, the last of the great festivals of the year, was typical of the final coming of the Lord in judgment to destroy and take away sin, which judgment the fast prefigured, or of the second coming of the Son of man in judgment. It was in view of this significance attached to the three great festivals, and in view of the typical meaning which belonged to the whole ritual of the temple, and which was exhibited by it as the year went round, that the Jewish worshipper could, with a deeper sentiment and in a higher sense than the Christian poet, say, "the rolling year is full of thee." But if the last of the festivals is typical of the second coming, then this festival is the greatest symbolisation (for there is none greater) under the Old Testament dispensation of that which is the subject of the Apocalypse, and which subject is the second coming. Now, that this prophecy does model itself after those symbolisations in the Old Testament which respect its own subject, and especially after the principal of them, such as those of Daniel and Zechariah, will not be denied. It cannot be shewn to be confirmed in style and structure, further than an observation of the general laws of symbolic composition demands, to any other prophecies than those which predict the second coming; and to these it is in the highest degree conformed. Such being its characteristic, it is a legitimate conclusion, that it models itself after the very greatest of those symbolisations which concern the second coming, and which very greatest the fast of the atonement is, and that it attaches itself the most closely of all, in form and structure, to the great type of its subject, as it was year after year presented to the Church in the temple service,—a conclusion which is very much strengthened by the circumstance, that in the introduction to the prophecy Christ in form associates Himself with the high priest (Rev. i. 13) as he appeared on the day of atonement. But however probable evidence of this kind may make a moulding of the Apocalyptic visions on the temple service, the reality of the design can only be proved by an induction of instances of correspondence which negatives every other conclusion. Such an induction has been made by Sir Isaac Newton, and upon it we shall base our argument, because it is as short and succinct as such an induction well could be made, and is free from every element of bias, for he himself founds no particular view or theory of interpretation upon it. We have the less scruple in making this lengthened quotation, because Sir Isaac Newton's "Observations on the Apocalypse" are not in

Digitized by Google

the hands of every one, and because they have not yet received the attention they merit.

"The temple is the scene of the visions, and the visions in the temple relate to the feast of the seventh month; for the feasts of the Jews were typical of things to come. The passover related to the first coming of Christ, and the feasts of the seventh month to His second coming: His first coming being therefore over before this prophecy was given, the feasts of the seventh month are here only alluded unto.

"On the first day of that month, in the morning, the high priest dressed the lamps; and this is alluded unto in the first vision, where the Son of man, in the habit of the high priest, appears in or over-against the midst of the seven golden candlesticks, with seven stars in his right hand, which are the seven lamps, appearing like a rod of seven stars, as it were, in his hand, while he dresses them; and this dressing is performed by the sending seven apostles to the seven angels of the seven churches represented by the seven candlesticks. These epistles contain admonitions against the approaching apostasy, and therefore relate to the times when the apostasy began to work strongly, and before it prevailed. It began to work in the apostles' days, and was to continue working till the Man of Sin should be revealed. It began to work in the disciples of Simeon, Menander, Carpocrates, Cerinthus, and in such sorts of men as had imbibed the metaphysical philosophy of the Gentiles and Cabbalistical Jews, and were thence called Gnostics. John calls them Antichrists, saying that in his days there were many Antichrists.

* * * * *

"The seven angels to whom these epistles were written answer to the seven Amarcholim, who were priests and chief officers of the temple, and had jointly the keys of the gates of the temple, with those of the treasuries, and the direction, appointment, and oversight of all things in the temple.

"After the lamps were dressed, John saw the door of the temple opened; and by the voice, as it were, of a trumpet, was called up to the eastern gate of the great court, to see the visions: 'And behold a throne was set,'—viz., the mercy-seat upon the ark of the testament, which the Jews respected as the throne of God, between the cherubims, (Exod. xxv. 2, Ps. xcix. 1): 'And he that sat on it was to look upon like a jasper and sardine stone,'—that is, of an olive colour, the people of Judea being of that colour. And the sun being then in the east, 'a rainbow was about the throne,' the emblem of glory. 'And round about the throne were four and twenty seats,'

Digitized by Google

answering to the chambers of the four and twenty princes of the priests, twelve on the south side and twelve on the north side of the priests' court. 'And upon the seats were four and twenty elders sitting, clothed with white raiment, with crowns on their heads,' representing the princes of the four and twenty courses of the priests clothed in linen. 'And out of the throne proceeded lightnings and thunderings and voices,'—viz., the flashes of the fire upon the altar at the morning sacrifice, and the thundering voices of those that sounded the trumpets and sung at the eastern gate of the priests' court; for these being between John and the throne, appeared to him as proceeding from the throne. 'And there were seven lamps of fire burning (in the temple) before the throne, which are the seven spirits of God,' or angels of the seven churches represented in the beginning of this prophecy by seven stars. 'And before the throne was a sea of glass, clear as crystal,'—the brazen sea between the porch of the temple and the altar filled with clear water. 'And in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind;'—that is, one beast before the throne, and one behind it, appearing to John as in the midst of the throne, and one on either side in the circle about it, to represent, by the multitude of their eyes, the people standing in the four sides of the people's court. 'And the first beast like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.' The people of Israel in the wilderness encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah, on the west were three tribes under the standard of Ephraim, on the south were three tribes under the standard of Reuben, and on the north were three tribes under the standard of Dan, (Numb. ii.) And the standard of Judah was a lion, that of Ephraim was an ox, that of Reuben was a man, and that of Dan was an eagle, as the Jews affirm. Whence were framed the hieroglyphics of cherubims and seraphims, to represent the people of Israel. A cherubim had one body with four faces,—the faces of a lion, an ox, a man, and an eagle, looking to the four winds of heaven, without turning about, as in Ezekiel's vision, (chap. i.) And four seraphims had the same four faces with four bodies, one face to every body. The four beasts are therefore four seraphims standing on the four sides of the people's court; the first in the eastern side with the head of a lion, the second in the western side with the head of an ox, the third on the southern side with the head of a man, the fourth on the northern side with the head of an eagle, and all four

Digitized by Google

signify together the twelve tribes of Israel, out of whom the hundred forty and four thousand were sealed, (Rev. vii. 4.) 'And the four beasts had each of them six wings,' two to a tribe, in all twenty and four wings, answering to the twenty and four stations of the people. 'And they were full of eyes within' or under their wings. 'And they rest not day and night,' or at the morning and evening sacrifices, 'saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.'

"These animals are, therefore, the seraphims which appeared to Isaiah (chap. vi.) in a vision like this of the Apocalypse; for there also the Lord sat upon a throne in the temple, and the seraphims, each with six wings, cried Holy, holy, holy, Lord God of hosts. 'And when these animals give glory and honour and thanks,' &c., 'the four and twenty elders fall down before him that sat on the throne,' &c., (Rev. iv. 10.) At the morning and evening sacrifices, so soon as the sacrifice was laid upon the altar, and the drink-offering began to be poured out, the trumpets sounded, and the Levites sang by course three times; and every time when the trumpets sounded the people fell down and worshipped. Three times, therefore, did the people worship; to express which number the beasts cry Holy, holy, holy: and the song being ended, the people prayed, standing till the solemnity was finished. In the meantime, the priests went into the temple, and there fell down before him that sat upon the throne, and worshipped.

"'And I saw on the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals,'—viz., the seven-sealed book, and which is here represented by the prophetic book of the law, laid up on the right side of the ark, as it were, on the right hand of him that sat on the throne, for the festivals and ceremonies presented in the book of the law adumbrated Christ and His kingdom, and therefore the prophecy of Christ. And none 'was found worthy to open and to read the book, neither to look therein.' 'And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders,'—that is, at the foot of the altar—'stood a lamb as it had been slain'—*the morning sacrifice*—'having seven horns,' which are the seven churches, 'and seven eyes, which are the seven spirits of God sent forth into all the earth,' &c.

"It was the custom of the high priest, seven days before the fast of the seventh month, to continue constantly in the temple, and study the book of the law, that he might be perfect in it against the day of expiation, wherein the service, which was

Digitized by Google

various and intricate, was wholly to be performed by himself; part of which service was reading the law to the people; and to promote his studying it, there were certain priests appointed by the Sanhedrim to be with him those seven days in one of his chambers in the temple, and there to discourse with him about the law, and read it to him, and put him in mind of reading and studying it himself. This, his opening and reading the law those seven days, is alluded unto in the Lamb's opening the seals. We are to conceive that those seven days begin in the evening before each day, for the Jews began their day in the evening, and that the solemnity of the fast begins in the morning of the seventh day.

"The seventh seal was therefore opened on the day of expiation, and then there was 'silence in heaven for half an hour.' (chap. viii. 1.) 'And an angel,' the high priest, 'stood at the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne,' (chap. viii. 3.) The custom was on other days for one of the priests to take fire from the great altar in a *silver* censer; but on this day for the high priest to take fire from the great altar in a *golden* censer: and when he was come down from the great altar, he took incense from one of the priests who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence, which is the 'silence in heaven about the space of half an hour,'* (chap. viii. 1.) When the high priest had laid the incense on the altar, he carried a censer of it burning in his hand into the

* In the prophecy, indeed, "the silence" precedes the incense-offering. But John is in the Spirit, and things are spiritually presented to him, which, although they generally follow, are not bound by the natural relations. Symbols are fashioned by the Holy Spirit, in order to convey the prediction; and when this end is to be achieved, the natural relations of things are violated without scruple. Of such a violation there is a marked instance in the very form of the delivery or revelation of the prophecy, viz., in the Lamb's taking the book and opening the seals of it. The question has been put by some commentators, and discussed as if it were a matter of importance. How was this done; by the mouth or by the feet? But the question is entirely irrelevant, for the thing has only to be conceived as done, no matter how; and the very circumstance that neither mouth nor feet are mentioned, exclude them from the symbolisation. The main object held in view is to convey the prophecy; and the maintenance either of the natural relations of things, or of the correspondence with the temple service, is necessarily to this end subordinate. If the silence is the sign of division between two symbolic versions, its position must be determined with reference to this design, and no other. But there is no essential violation of the natural order in placing the silence before the incense-offering, with which it is, strictly speaking, contemporaneous.

Digitized by Google

most holy place before the ark, 'and the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand,' (ver. 4.) On other days there was a certain measure of incense for the golden altar: on this day there was a greater quantity for both the altar and the most holy place, and therefore it is called much incense, (ver. 3.)" (These minutiæ in the correspondence form very strong parts of the evidence.)

"After this, the angel took the censer, and filled it with fire from the great altar, 'and cast it into the earth;' that is, by the hands of the priests who belong to his mystical body, he cast it to the earth without the temple, for burning the goat which was the Lord's lot. And at this, and other concomitant sacrifices, until the evening sacrifice was ended, 'there were voices, and thunderings, and lightnings, and an earthquake,' (ver. 5;) that is, the voice of the high priest reading the law to the people, and other voices and thunderings from the trumpets and temple-music at the sacrifices, and lightnings from the fire of the altar.

"The solemnity of the day of expiation being finished, the seven angels sound their trumpets (chap. viii.–xi.) at the great sacrifices of the seven days of the feast of tabernacles; and at the same sacrifices the seven thunders utter their voices, which are the music of the temple, and singing of the Levites, intermixed with the soundings of the trumpets; and the seven angels pour out their vials of wrath, (chap. xvi.,) which are the drink-offerings of those sacrifices."

He then refers to the sealing of the tribes, described in chap. vii., and says: "This sealing alludes to a tradition of the Jews, that upon the day of expiation all the people of Israel are sealed up in the books of life and death. For the Jews, in their Talmud, tell us, that in the beginning of every new year, or first day of the month Tisri, the seventh month of the sacred year, three books are opened in judgment,—the book of life, in which the names of those are written who are perfectly just—the book of death, in which the names of those are written who are Atheists or very wicked—and a third book, of those whose judgment is suspended till the day of expiation, and whose names are not written in the book of life before that day. The first ten days of this month they call the penitential days; and all these days they fast and pray very much, and are very devout, that on the tenth day their sins may be remitted, and their names may be written in the book of life; which day is therefore called the day of expiation. And upon this tenth day, in returning home from the synagogues, they say

Digitized by Google

to one another, 'God the creator seal you to a good new year;' for they conceive that the books are now sealed up, and that the sentence of God remains unchanged thenceforward to the end of the year. The same thing is signified by the two goats, upon whose foreheads the high priest yearly, on the day of expiation, lays the two lots inscribed, 'For God,' and 'For Azazel,'—God's lot signifying the people who are sealed with the name of God in their foreheads; and the lot Azazel, which was sent into the wilderness, representing those who receive the mark and name of the beast, and go into the wilderness with the great whore. (Compare this also with the references to the book of life and the opening of the books; from which it appears that what the Jews held to be done on the day of atonement—that is, at *the end of their year*—symbolically predicts what shall take place at *the end of the world.*)

"Conceive, also, that the angels which held the four winds were the first four of the seven angels who, upon opening the seventh seal, were seen standing before God; and that upon their holding the winds, there was silence in heaven for half an hour; and that while the servants of God were sealing, the angel with the golden censer offered their prayers with incense upon the golden altar, and read the law; and that so soon as they were sealed, the winds hurt the earth at the sounding of the first trumpet, and the sea at the sounding of the second,—these winds signifying the wars to which the first four trumpets sounded. For as the first four seals are distinguished from the three last by the appearance of four horsemen towards the four winds of heaven, so the wars of the first four trumpets are distinguished from those of the three last by representing these by *four winds,* and the others by *three great woes.*

"In one of Ezekiel's visions, when the Babylonian captivity was at hand, *six men* appeared *with slaughter-weapons;* and a *seventh,* who appeared among them *clothed in white linen,* and a writer's inkhorn by his side, is commanded to go through the midst of Jerusalem, and *set a mark upon the foreheads* of the men 'that sigh and cry for all the abominations done in the midst hereof,' (Ezek. ix.;) and then the six men, like the angels of the first six trumpets, are commanded to slay those men who are not marked. Conceive, therefore, that the hundred forty and four thousand (Rev. viii.) are sealed to preserve them from the plagues of the first six trumpets; and that at length, by the preaching of the everlasting gospel, they grew into 'a great multitude, which no man could number, of all nations and kindreds and people and tongues:' and at the sounding of the seventh trumpet come out of the great tribu-

Digitized by Google

lation with palms in their hands:* the kingdoms of this world, by the war to which that trumpet sounds, becoming the kingdoms of God and his Christ. For the solemnity of the great *Hosannah* was kept by the Jews upon the seventh or last day of the feast of tabernacles, the Jews upon that day carrying palms in their hands, and crying Hosannah.

"After six of the angels, answering to the six men with slaughter-weapons, had sounded their trumpets, the Lamb, in the form of a mighty angel, came down from heaven, 'clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire,' (chap. x. 1), the shape in which Christ appeared at the beginning of this prophecy; and 'he had in his hand a little book open,' the book which he had newly opened; for he received but one book from him that sitteth upon the throne, and he alone was worthy to open and look on this book. 'And he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth,' (ver. 2, 3.) It was the custom for the high priest, on the day of expiation, to stand in an elevated place in the people's court, at the eastern gate of the priest's court, and read the law to the people, while the heifer and the goat, which was the Lord's lot, were burning without the temple. We may, therefore, suppose him standing in such a manner that his right foot might appear to John, as it were, standing on the sea of glass, and his left foot on the ground of the house; and that he cried with a loud voice in reading the law on the day of expiation. 'And when he had cried, seven thunders uttered their voices,' (ver. 3.) Thunders are the voice of a cloud, and a cloud signifies a multitude; and this multitude may be the Levites, who sang with thundering voices, and played with musical instruments at the great sacrifices on the seven days of the feast of tabernacles, at which times the trumpets also sounded; for the trumpets sounded and the Levites sang alternately three times at every sacrifice," &c.

Upon the distinguishing sacrifice on the day of expiation or atonement, he observes—

* He here extends the association from the first into what we conceive to be the second member of the parallelism. An association, however, of this kind may very well be held to pervade both members. It is nevertheless clear that the last day of the feast of tabernacles is the basis of the representation in chap. vii., from whence it is to be inferred that the prophetic subject is there ended. The association with Ezekiel, however, is not to be understood as formally taken up, although the sealing in chap. vii. may be an idea connected with the work of the seventh man with the inkhorn by his side, until chap. viii., when the seven angels with the trumpets go forth, answering to Ezekiel's seven men with slaughter-weapons.

Digitized by Google

"Upon the tenth day of the month, a young bullock was offered for a sin-offering for the high priest, and a goat for a sin-offering for the people; and lots were cast upon two goats to determine which of them should be God's lot for the sin-offering; and the other goat was called Azazel, the scapegoat. The high priest, in his linen garments, took a censer full of burning coals of fire from the altar, his hand being full of sweet incense beaten small, and went into the most holy place within the veil, and put the incense upon the fire, and sprinkled the blood of the bullock with his finger upon the mercy-seat and before the mercy-seat seven times; and then he killed the goat which fell to God's lot, for a sin-offering for the people, and brought his blood within the veil, and sprinkled it also seven times upon the mercy-seat and before the mercy-seat. Then he went out to the altar, and sprinkled it also seven times with the blood of the bullock, and as often with the blood of the goat. After this he laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and sent him away into the wilderness by the hands of a fit man; and the goat bore upon him all their iniquities into a land not inhabited, (Lev. iv. and xvi.) While the high priest was doing these things in the most holy place and at the altar, the people continued at their devotion, quietly and in silence. Then the high priest went into the holy place, put off his linen garments, and put on other garments; then came out, and sent the bullock and the goat of the sin-offering to be burnt without the camp, with fire taken in a censer from the altar; and as the people returned home from the temple, they said to one another, 'God seal you to a good new year.'

"In allusion to all this is chap. viii. 1–5—'And the angel took the censer and filled it with fire off the altar, and cast it into the earth.' Suppose without the camp, for sacrificing the goat which fell to God's lot; for the high priest being Christ himself, the bullock is omitted. At this sacrifice there were voices and thunderings of the music of the temple, and lightnings of the sacred fire, and an *earthquake;* and synchronal to these things was the sealing of the 144,000 out of all the tribes of the children of Israel with the seal of God in their foreheads, (chap. vii.,) while the rest of the twelve tribes received the mark of the beast, (chap. xiii.,) and the woman (but not the woman described in chap. xii.) fled from the temple into the wilderness to her place upon this beast.* For this

* The association is here again carried from one member of the parallelism

Digitized by Google

sealing (with the seal of the living God) and marking (with the mark and name of the beast) was represented by casting lots upon the two goats, sacrificing God's lot upon mount Zion, and sending the scapegoat into the wilderness, loaden with the sins of the people."

[Then follow some remarks, with which we shall close the quotation, upon the sacrifices, which began on the fifteenth day of the month; that is, five days after the day of atonement, and at the feast of tabernacles, which then commenced; and which seven days' festival is in the prophecy closely associated and mixed up with the day of atonement itself The symbolisation derived from this seven days' festival, indeed, is merely a more particularised representation of what is included in the sacrifice of the two goats, with the element superadded of joy and triumph developed by the feast of tabernacles, and which is not equally developed on the day of atonement.]

"Upon the fifteenth day of the month, and the six following days, there were very great sacrifices; and in allusion to the soundings of trumpets, and singing with thundering voices, and pouring out drink-offerings at those sacrifices, *seven trumpets* are sounded, (chaps. viii.–xi.,) and *seven thunders* utter their voices, (chap. x.,) and *seven vials* are poured out, (chap. xvi.) The seven days of this feast were called the feast of Tabernacles; and during these seven days the children of Israel dwelt in booths, and rejoiced with palm-branches in their hands. To this alludes the multitude with palms in their hands, which appeared after the sealing of the 144,000, (chap. vii. 9–17,) and 'came out of great tribulation' with triumph at the battle of the great day, to which the seventh trumpet sounds. The visions, therefore, of the 144,000, and of the palm-bearing multitude, extend to the sounding of the seventh trumpet, and therefore are synchronal to the times of the seventh seal, (rather the palm-bearing multitude (chap. vii.) closes one member of a symbolic parallelism, and the seventh trumpet another.)"

After so strong an induction of instances of correspondence as the above, it can hardly be matter of doubt that the Apocalyptic visions have been modelled after the temple service of the seventh month. The evidence adduced has all the effect of demonstration as to a designed correspondence between the

into the other, as we hold it to be distributed. To this there can be no objection, (at least in the present instance,) for, as the two members are essentially *one* in significance, an association, and especially an association drawn from a temple service on which both the members found, may very well be understood as developed *in part* in one member and *in vart* in the other.

Digitized by Google

visions and the temple feasts, and of a designed correspondence to such an extent that the service of the temple may be used as a trustworthy chart or key to the structure of the prophecy. It is with the use to which it can be legitimately applied, in this respect, that we are now principally concerned. This, however, is not the whole value of the chart. The strong light which it throws on the sense of the prophecy it is not beside the immediate purpose to consider; for if the temple-service is an index to the subject, as well as to the form, its value, as an index in the latter respect, is thereby greatly increased. If there is a union in spirit as well as in body, the union in body must be rendered still more close by the union in spirit. If the prophecies are identical in subject as well as correspondent in form, they cannot fail to act and react with mutual illumination on each other, and their conjunction cannot but enhance the light of each. Now, that the great day of atonement is a type, and therefore a prophecy of the second coming, will hardly be denied; and that the second coming is the burden of the Apocalypse, will be disputed by none. In subject identical and correspondent in form, the relationship between the two prophecies is the very closest, so close that it extends its influence to the very language, which is frequently the same. The one prophecy predicts by types; the other predicts not only the same things, but the same things by the same types thrown into the forms of symbols, surrounding these by illustrative associations connected with analogous events in the past history or prophecy of the Church, and therefore in their nature explanatory. The true method of interpreting each is to combine it with the other. The types are in themselves dark as to their inward sense, but in their forms and outlines they are clear and distinct, and they may be said to shine with an external radiance. The symbols are in their proportions and mutual bearings obscure, and their relations, viewed in themselves, intricate and perplexed; but they have light within themselves, and they shine internally. The particular kind of light, in a word, which is wanting to the rays of the one prophecy to make it entirely luminous, is supplied by the other. The light of both together does not, indeed, exceed that of a dim twilight; for all prophecy is but "a light shining in a dark place." But the twilight is here one in which moon and stars shine. It will be wise here to seize the propitious hour of their junction, and to intermit all attempts in the reading of the dark word of prophecy when the moon is absent, or the stars are clouded. Let the interpreter join, as the Spirit of God has done, the symbolisation in *fact* with the

Digitized by Google

symbolisation in vision; their combination will greatly assist his work. The order, arrangement, structure of the Apocalypse, is in itself intricate, perplexed, inscrutable, let it be granted, but the course and order of the temple service is clear as the day; and if the order of the Apocalypse is the same, or even similar, it can no longer be dark. Type and symbol are, indeed, from their natures, admirable exponents of each other, for the outline of a type is always clear, and the body of a symbol is always full. The temple service, therefore, may be said to stand in the relation of a commentary, more particularly on the structure and relations of the various parts of the prophecy to one another, although it also throws light on the sense; the Apocalypse, on the other hand, only to stand in the relation of a commentary on the inward significance of the temple service. The Apocalypse, accordingly, illuminates the significance of the worship of the temple; the worship of the temple places the structure of the Apocalypse in a clear and steady light. Nor is this conjunction of the ritual and the written prophecies of greater practical value to the interpretation than it is a significant fact in history, for it can hardly be matter of doubt that the prophecy, whose burden in its immediate sense is, coming of the Son of man, and thus (Matt. xxiv.) the dissolution of the temple was written on the very eve of the destruction of Jerusalem and the temple.* Within a few years the conjunction had been impossible, for in a few years the Son of man had come in judgment, and the temple had for ever passed away. Type and symbol here met in luminous, but to the type a disaster-boding junction, just before that moment of time when the former was to be for ever extinguished. Not long, when the Apocalyptist seized his pen to write, as the Spirit dictated, the glowing words of prophecy, should the temple stand on mount Zion a dark and gloomy prophetic witness, as it had ever been, of its own dissolution, although its words of prophecy had been understood by none. But its material and prophetic existence were now about to be ended in one consummation, for the word had gone forth from Patmos, "Behold, I come quickly." Yet, ere it for ever passed away, it was to utter its prophetic testimony louder than it had ever done, and now to proclaim its dissolution in a voice of thunder. With a garment of light flung around it by the

* That the Apocalypse was written before the destruction of Jerusalem, and therefore that it combines with the prophecy in Matt. xxiv. in the prediction of this event, is now the fast and rooted conviction of the learned, based on the strong internal evidence which points to this conclusion, and which, indeed, excludes every other.

Digitized by Google

Spirit of God, this prophetic witness was to be arrayed, and in a garment of light the temple should descend into the abyss. The temple, which was to pass away in the blaze of the Roman brand, was also to pass away in a light kindled in heaven shining full upon it, and in the blaze of divine prophecy. A glorious splendour was to proceed from Patmos to illuminate its courts and its altar ere they for ever disappeared, and to invest the ancient edifice with a dying glory—a glory which should save its spiritual part; for while the material temple sank into the abyss, the typical temple, illustrated by Apocalyptic light, and made the scene of Apocalyptic visions, became enshrined in that word of the Lord which endureth for ever. *

* That the temple predicted its own dissolution, is made evident by a comparison of the typical sense of the fast of the atonement with the prophecy in Matt. xxiv. But if the Apocalypse was revealed to John before the destruction of Jerusalem,—a conclusion which the internal evidence absolutely demands, in spite, as might almost be said, of any external evidence to the contrary,—of which, however, there is here nothing, since what there is on the one side is counterbalanced by what is on the other,—then the prophecies, the written and the ritual, combined historically in the delivery of the same prediction. The coincidence affords a basis for fixing the date, to a year and to a day, on which the Apocalypse was written, provided the calendar would do its part. The visions were shewn to John on *the Lord's day,* (chap. i. 10,) which we must understand, in the first instance at least, to be the first day of the week, because it is not to be supposed that the Church misinterpreted the expression, ἐν τῇ κυριακῇ ἡμέρᾳ, and on the ground of its occurrence and its sense in this prophecy, applied it to the first day of the week *erroneously,* and contrary to the fact,—an error which, if it arose, must have arisen at the first, and which, therefore, could not but have been corrected by the prophet, who lived for at least fifty years after his work was read by the Church. The tradition which must have arisen at the beginning, and which, therefore, must be accounted free from error, is to be taken as evidence that the Apocalypse was revealed to John on the first day of the week. But it is not to be assumed, for the assumption is rejected by scriptural analogy, that in a work so highly symbolic as this, the particular day of its inspiration is mentioned, and mentioned in a form at once so peculiar and so suggestive as is the expression "the Lord's day," without reason and without a special significance. We are bound, then, here to suppose a reason and a significance. But the only reason which can be assigned for a revelation on the first day of the week is, that this day, being that of Christ's resurrection, is, as will not be denied, a type of His second coming. The seventh day, Sabbath, being a type immediately of His resurrection, the first day, Sabbath, is a type immediately of His second coming. And the only significance which can be attached to the record of the fact of the revelation of the prophecy on this day, is an indication of the connexion of the first day of the week with the subject of prediction in the relation of type and antitype,—in that relation, namely, of correspondent exponent, which forms the very basis of symbolisation itself. The operation of this reason, and the validity of this significance, are confirmed by the peculiarity of the expression, "the Lord's day," which, according to historical association, can alone be the first day of the week, and which, according to Old Testament prophetic association, is the day of the second coming, which is, κατ' ἐξοχην, "the day of the Lord." But if for this reason the prophecy was delivered to John on the first day of the

Digitized by Google

In the light of Apocalyptic revelation the temple service may be viewed; but our object at present is to apply the combination which the Spirit of God has made of the typical and the symbolic prophecies to ascertain the sense, but chiefly the design and the structure of the latter. Let us, then, sweep as rapidly as we can the Apocalyptic firmament with this powerful, this gigantic telescope, and see whether it discovers its cloudy nebulæ to be fixed stars and definite points of light; and whether it enables us to resolve the flaming meteors which shoot athwart, and the eccentricly-moving comets that wheel through the Apocalyptic sky, into an economy characterised by that order, harmony, and system, which must characterise a divine work. The relations in which what is properly the introduction to the prophecy stands to the temple and its ceremonial, have been already shewn. Christ has appeared to John in the first vision in the form of the high priest, (chap. i. 13,) thereby as the revealer of the prophecy, identifying Himself with the high priest as His type, a relation which is not at all disturbed by His afterwards identifying Himself in the breaking of the seals of the seven-sealed book, (chap. vi.,) with the paschal lamb as His type, because it is evident that the relation there can only have a historical significance, and can have no bearing either on the matter or the form of the prophecy. The delivery of the seven-sealed book, which is the symbol of the prophetic revelation, takes place, as described in chaps. iv. and v., in heaven, the representation of which is plainly founded on the temple itself. In so far, then, as the introduction to the prophecy is concerned, the association is wholly with the temple, and with the temple at the season of the fast of the atonement, the great day of the high priest, the type, on this day, of the

week, the same reason operates in a still higher degree for a delivery on the day of atonement, for this is not only a type of the second coming, but is the type in that temple worship on which the symbolisations of the book are expressly founded. This was also specially the high priest's day, and thus specially, in the symbolical spirit and language of the prophecy, "the Lord's day," of whom throughout the high priest is the type. We must, therefore, conclude that the visions were shewn to John on the first day of the week, on the strong ground that the Church interpreted the expression, "the Lord's day," to this effect; and also that they were seen on a day which was the great annual day of atonement in the temple worship, on the ground that the only reason which can be assigned for a delivery on the first day of the week operates with still greater strength for a delivery on the day of atonement. That this day was left out of the tradition of the Church,—it may be, never known to it all,—is readily to be accounted for from its merely annual occurrence, but chiefly by the circumstance that the Church was not only Christian but Gentile, to the members of which, accordingly, this day would be without interest, and to whose associations it would be foreign, and even by reason of Jewish persecution, repulsive.

Digitized by Google

Redeemer at His second coming, as was the paschal lamb the type at His first. It is sufficiently obvious that His identification with the paschal lamb, in the breaking of the seals, can have no bearing on the form of revelation, and can import no more than this—which, however, it does in a manner the most significant and emphatic—that He who reveals the prophecy, and who shall come to take away sin, as is typified by the fast of the atonement, and as is the burden of prediction—is the same who had already come and died for sin, as was typified by the feast of the passover. Our review will begin with the visions of the seven-sealed book, which visions constitute the prophecy strictly so called.

Upon the opening of the first seal by the Lamb, that which first attracts the attention of the interpreter, and demands investigation, is the call of the first living creature to "Come," or, as many manuscripts and the common version have it, to "Come and see,"—a call which is uttered by each of the four living creatures, in order, at the opening of each of the first four seals. This action cannot reasonably be held to be without an important significance on the form as well as on the subject of revelation, for the living creatures or cherubim themselves have a profound significance, as will immediately appear. They take a deep interest in the evolution, and they even perform a part in the action of the revelation, while the particular act which they here perform holds a position of the utmost significance, being at the opening of the prophecy, and is of a character having a very direct bearing on the *form* of revelation, since it concerns the unveiling of those sights or visions to John which convey the prophecy. The assumption made by many commentators, that this call of the cherubims is without meaning, could plainly proceed only from the despair of finding one, for there is hardly any part of the symbolisation which can advance a better claim for a significance than the solemn formula of these sublime ministers. If anything could be supposed to heighten the significance of their action or of their words, it is the position which it holds at the opening of the prophecy, and mediately between the breaking of a seal by the Lamb and the revelation of the contents to the prophet. The circumstance, however, that the solemn and deep-toned call, made "in a voice like thunder," is restricted to the first four seals, lends to it an additional claim to significance, since its bearing is not general, but specific. Upon the sense of this representation the temple throws an important light, and, indeed, opens up a pathway which, when followed out, leads to the complete interpretation of the sign. The cherubim of the

Digitized by Google

temple consisted of the four animal forms which constituted the four standards of the children of Israel, who were ranged three tribes under a standard, upon which was the form of a living creature. As each standard represented three tribes, the four standards represented the twelve tribes. The cherubim of the temple, therefore, which were the four standards gathered into one form, represented the whole people of God; and in their position under the throne, and forming its seat or foundation, and thus part of it, they signified His people brought near to Him, and elevated to His throne, which is itself the symbol of His dominion. The symbol, accordingly, as it stood in the temple, was prophetic of the redemption, dominion, and glory of God's people; or, as in the same manner the idea is symbolically expressed in the Apocalypse, their exaltation to the throne of God, (chap. iii. 21.) In the Apocalypse it is in form and position the same, (chap. iv. 6–9;) and it bears the same sense, for the cherubim sing the song of the redeemed, (chap. v. 8–10,) and therefore are the redeemed and reigning saints. This passage makes the sense of the symbol in the Apocalypse so clear, that any reference to the temple for an explanation is unnecessary. But it is of importance, in reference to the combination of the temple with the Apocalypse, to note the perfect identity of the symbol in form, position, and sense, in both. But the significance of the action performed at the opening of the prophecy, the meaning of the "Come," or the "Come and see," is nowhere interpreted in the prophecy; and in the absence of all interpretation in the book itself, our best recourse is to the temple. The written prophecy is silent as to the sense of one of its most important signs. What says the ritual? Is there any analogy (for a perfect identity is here impossible) between the cherubim as they stood in the temple; or, what is the same thing, between an association borne by them as they stood there, and the living creatures in the Apocalypse when they pronounce the words "Come and see?" By reason of the identity in the symbols, as they appear in the temple and in the Apocalypse, in form, position, and sense, an analogy here must have the very highest expository weight, must determine the sense of the formula in question, and expound that illustrative frontispiece, for such a significant character it evidently bears. The position, at the beginning of the prophecy, the most important element in the sign, and the close connexion which subsists between type and antitype, will here present a clue to an analogy of such a character that it has all the force of an interpretation. The cherubim, as they stood in the tabernacle in

Digitized by Google

the earliest period of its existence, were predictive; at a later period, as they stood in the tabernacle and the temple, they were commemorative of the conquest of the promised land by Joshua; through which type they were also predictive of the final redemption, exaltation, and glory of God's people, which consummation is the burden of the Apocalypse. This, in the first instance predictive, in the second, historical reference, which the cherubim of the tabernacle and the temple make to the conquest of Canaan, opens up the following analogy. When the children of Israel, ranged under their standards, set forward, as described in Num. x., on that eventful journey, which should result in the conquest of Canaan, the standards on which were the forms of the cherubim preceded them as the harbingers and pledges, nay, as the prophetic witnesses, since they had already their place in the tabernacle of completed redemption,—completed, in so far as the type was concerned, by the possession of Canaan. But just as the forms of the cherubim preceded the journeying host on their way to the promised land, the type of final redemption, so do the same forms precede the revelation of this prophecy, which predicts the antitype. The analogy is plainly of the very closest description. It receives, however, confirmation from a representation in chap. xv. 7, which carries out the development further. The living creature, (as representative of the whole,) by its action there described, unites the end of the prophecy, or its burden of judgment, on the relation of type and antitype with the conquest of Canaan, as does the call of the four living creatures at the commencement associate its beginning (and by implication the whole prophecy) with this typical event. What, then, is the interpretation which this analogy authorises us to put on the call of the living creatures which, in Joshua, signalled to the host the word "Come," and in the Apocalypse to the Church pronounced them. The sense which the sign bears can only be this, it imports that the four representations to which it applies unfold the antitype of the conquest of Canaan, (or, at least, an entirely analogous subject, which here can only be the antitype,) and its position, which is an external one, and antecessory or prefatory to the prophecy, involves, as does also the analogy itself, that the subject contained in the four seals, or the antitype of the conquest of Canaan, is the whole subject of prediction. The significance in this latter respect, borne by the action, and especially by its position, follows on grounds which are independent of the analogy. For the cherubim representing the redeemed, they cannot be supposed to be concerned, or placed in so extremely

Digitized by Google

intimate a relation as that in which they stand to the representations of the four seals implies, with any other subject except redemption, (from whence it also follows that redemption is the subject of the four seals;) and if they are concerned with redemption, they must be conceived as concerned with it wholly; and if they are concerned with it wholly, the whole subject of redemption (and the whole subject of the prophecy) must be contained in the four seals,—a conclusion which also follows from the absurdity which lies in the contrary; for if there is a subject beyond that contained in the four seals, then the three following seals, and with them the seventh and perfect seal, are disparaged and depreciated, since they in that case contain what is not worthy of being called attention to by the cherubim. The only alternative of a supposition fraught with this essential absurdity, and of the imputation of so gross a violation of unity of design to the prophecy, lies in the conclusion that the four seals contain the whole subject, and that for this reason a cessation of the action of the cherubim takes place with the fourth seal. An analysis of the prophecy from beginning to end entirely confirms this conclusion, for there is nothing to be discovered in it which is not the antitype of the conquest of Canaan, and there is nothing to be discovered in it beyond the subject as it is unfolded in the four seals, and which subject may be best of all described just as it there appears,—namely, as the war waged by a conqueror with three antagonists. In the four seals, and at the beginning of the prophecy, the subject is displayed in its simplest form; and again at the end, or what has been called the catastrophe, to which events tend, it reappears in its simplest form, when the conqueror casts his three antagonists into the lake of fire, (chap. xx. 10;) who, if we regard unity of design to be a fundamental principle of the composition, can be no other than those with whom he stands in one group, at the beginning and in the four seals. But if the whole subject is thus contained in the four seals, of what use, it may be asked, are those that follow? and are they not even more depreciated, by this very interpretation, than they would be if they were held to contain something different and subordinate? By no means. The answer to be given is, that these seals serve the purpose of development, which is a very high purpose. The subject is complete and entire in the four seals, but it is contained there in a merely rude, germinal, and undeveloped state, (that is, compared with the form in which it appears in the prophecy as a whole.) The four combatants are indeed broadly, but yet with short, although highly significant strokes, depicted; the victory is also fully

Digitized by Google

developed, although merely in general terms; but the war—which, with its incidents, forms the body of the subject—is no more than implied and involved in the representations of the four seals. The war itself is plainly involved in the victory described in the first seal, since there can be no victory without a war; and the relation of the three following horsemen as enemies of the first, which is not at all developed, is involved in his victory; because, if they are not his antagonists, they must stand to him and his victory in the relation either of auxiliary allies or of neutrals; neither of which, however, they can be, because it is not to be supposed that so glorious a conqueror has any allies which can be placed on a level with himself; and their character as neutrals is excluded, because their representation in the same group with himself would be without purpose. It is evident that no more than the rudiments of the subject are contained in the four seals; that much is undeveloped, especially the war, of which only the issue is developed in the first seal. The fifth, sixth, and seventh seals, describe the features and phases of the implied contest, particularise its incidents, and give a full development of the subject. But they add nothing to its essential matter, for all that they contain may be reduced to the elements as they exist in the four seals, and may be shewn to stand in a direct relation to one or other of the four seals, or to the whole representation which they make.

By this action of the living creatures, the seven seals are divided into two groups, one consisting of the four seals, to which they say "Come," and the other of the three seals, in regard to which they are silent. Here, then, in the seals, which constitute the great and distinguishing element in the external form of the revelation, appears that division into quaternary and ternary, which has attracted the attention of commentators as a marked characteristic of the book, and which is observable not only in its symbolisation, but which is perceptible even in the structure of its sentences. Nowhere, however, does the principle on which the division is made more distinctly appear than here, and which principle may be described as that of marking germ and development, comprehension, and particularisation, the former idea being expressed by the quaternary, the latter by the ternary division; while the number seven, which they form, combined, expresses the two ideas in combination, or scriptural prophecy, in its full and perfect state, which consists of germ and development. The septenary number of the seals is, therefore, to be held to represent the perfectness of the prophecy; the quaternary

Digitized by Google

to represent it in its elementary or germinal state, and the ternary in its state of development. The principle on which the ternary and quaternary group is formed is also plainly visible in a subject which stands closely connected with the living creatures who form it in the prophecy. It appears in the ranging of the twelve tribes under four standards, where the number four marks comprehensiveness, which is germ, and the subdivision of each of these into three tribes, where the number three marks particularisation, which is development. The principle on which the division is made is also discernible in the trumpets, the three last of which are distinguished from the four first by the attribution of woe, (chap. viii. 13,) from whence they have been designated the woe-trumpets, and which attribute of woe is but a development of the element of judgment common to them all. The three last seals, then, of the seven-sealed book, contain the development of the prophecy out of that germinal state in which it lies in the four seals. It is not a little remarkable, however, that the Apocalypse, which, in all that respects the matter and the form of prediction, carries development to its highest pitch, should even here display its tendency to development, and manifest the development of its subject in a twofold, that is, in a developed form. The development made of the subject falls into two kinds, of which one belongs to the fifth and sixth, and the other to the seventh seal. In the first two named seals, the subject is taken up and developed just as it is described in the first four seals, merely the relations of the already-described combatants, and two phases of the contest being here developed—a phase in the fifth seal adverse to the final conquerer, and a phase in the sixth in his favour, and which, as it concludes the subject, constitutes his triumph. There is, secondly, a new and more highly developed exhibition of the combatants, and of the relations in which they stand to each other, and thus a development of the whole subject, which is made in the seventh seal, and which constitutes the second member of a parallelism. If the conclusion is sound, as it has been shewn that the whole subject of the prophecy lies in a germinal state in the four seals, then the three following seals can only serve the purpose of development; and if so, they can only carry it out in the manner described; that is, the fifth and sixth seals must be held to complete the first number of a parallelism, and the seventh to afford the second, which is no more than a development of the first.

The temple, then, through the association made in it of the cherubim as they stood in it, and the conquest of Canaan, of

Digitized by Google

which they were commemorative as they there stood, and through the analogy which lies in their forms as they appeared in the historical event commemorated, when they led the way of the host to the promised land, and their forms as they appear in the prophecy, when they conduct the prophet to see in prophetic vision the antitype of the promised land—an analogy which has no further element of difference, except that, in the history, these forms fluttered in the winds of heaven as they led the host to the historic realisation of the type, and that in the prophecy they say, "Come and see," as they lead the prophet to witness the prophetic realisation of the antitype. The temple, we say, through the rays of association which stream from its cherubim, illuminate, at once the structure and the whole design of the Apocalypse. Subject and form are, by the "Come and see" of the living creatures, reduced to a state of complete simplicity. The subject lies in the smallest possible compass, and in the simplest state, in the four seals. These seals fully develope the plot of the great prophetical epopee; they state its high argument, and, just as the argument prefixed to one of the books of Milton is a key to its contents, so is the argument enounced in the four seals a key to the prophecy, which is one book. The work of interpretation, in so far as analysis is concerned, is merely the reduction of what the book contains to its elements as they are unfolded in the four seals. And in so far as the application is concerned, the type to which the living creatures point must be the very best exponent of the antitype. There can be no hesitancy in determining the antitypical conqueror when we know the typical, and it cannot be matter of difficulty to discern the antitypical adversaries when the typical are before us. These can be no other than the fourth empire of the world, which in scriptural prophecy (Dan. chap. vii.) is at once the antitype of Canaan, as is here developed, and of Egypt and of Babylon, as is elsewhere in the prophecy developed, and this dominion in three distinct forms, because the adversary is thus individualised in the seals. What these three particular forms are the type does not indicate, for it presents the adversary only in the form of unity, and without particular subdivision. This information is only to be derived from an examination of the imagery by which these forms are described in the seals, and elsewhere in the book, in parallel representations. Nor does the type in Canaan throw any light upon the first sense of the burden, or on the adversary as a minister of righteous judgment executed on his people by the Lord, because no such relation exists in this type, although it exists in the Babylon-

Digitized by Google

ish type, which accordingly throws on the first sense of the burden (as a judgment on Jerusalem itself) a strong light. The type in Canaan exhibits the adversary of the Lord and His people; and, as this is the aspect which the adversary chiefly bears in the Apocalypse, and on which its principal burden and all its particular developments are founded, the type in Canaan must be held to throw very great light on the whole subject.

The combination thus made by the living creatures of the representations of the four seals, with the conquest of Canaan in the relation of type and antitype—a relation which throws so strong a light upon the representations of these seals, and thence on the whole prophecy—is confirmed by an examination of the symbol common to these seals, the horse and rider, which, through another type, the restoration from Babylon, leads again indirectly up to the conquest of Canaan as the basis of the representation in the four seals. This symbol is taken directly from the horses and riders of Zechariah, (chap. i.,) while it is also associated with the strictly analogous symbol of the same prophet, the chariot and horses, (chap vi.,) and the derivation from this source, together with the close analogy which obtains between the representations made by both prophets, unites the subject of prediction in both in the relation of type and antitype; for, as the type is the immediate subject in Zechariah, the antitype is the immediate subject in the Apocalypse. The same conclusion, therefore, as to the sense of the representation in the first seals, follows from this analogy; for Babylon, which the prophecy of Zechariah immediately concerns, is certainly the type of Rome, as is, indeed, plainly affirmed in Rev. xvii., and the restoration from the captivity, when Babylon fell, is the type of the final deliverance of the people of God, when the fourth empire shall fall. In the light of this analogy, we must equally apply the representations of the four seals to the relations which the kingdom of God holds to the fourth world-empire, and to this empire in three distinct forms, as the individualisation shews to which the symbol is subjected in the Apocalypse, although not in Zechariah. This analogy with Zechariah, however, which unites Babylon with Rome, enables us to ascend higher. Of redemption there was a type previous to the restoration from Babylon, namely, the restoration to the promised land after the deliverance from Egypt; and on this type, and especially on the prophecy and vision connected with it, and recorded in Joshua, (chap. v. 13–15,) Zechariah unquestionably founds his representation. As the Apocalypse, therefore,

Digitized by Google

draws the symbolisation of the four seals directly from Zechariah, so does Zechariah himself draw his symbolisation directly from the vision in Joshua, which accordingly forms the basis of representation equally in the Apocalypse and Zechariah, and which points out the conquest of Canaan as the fundamental type of the deliverance of the church, whether this be out of the hands of Babylon typically, or out of the hands of Rome antitypically. We are, therefore, not more led by the action of the living creatures as an indication of the contents of the four seals, than by the contents of these seals themselves, to the conquest of Canaan as the fundamental type of the representation which they make, and hence as the fundamental type of the whole prophetic subject. As this type stands only second, in its bearings on the symbolisation of the Apocalypse, to that of the temple, (with which it is, through the living creatures, combined,) it will be of importance to note the influence it has exerted, and especially the vision above mentioned, immediately connected with it, on the whole subject of scriptural symbolisation—an influence which is paramount, and which explains its predominance in the Apocalypse.

The vision of the man "with his sword drawn in his hand," who is the "captain of the host of the Lord," and who is the same as he who is called in Zechariah (chap. i.) "the angel of the Lord," is certainly the germ of the representation made in this prophet, (chap. i.,) and of all the chief symbolisations in Scripture respecting the second coming of the Son of man in judgment, whether they directly respect the type of this event, or the antitype itself. The grand and characteristic idea common to all is, in Joshua, broadly developed, namely, the appearance of the angel of the Lord for the redemption of His people. In Joshua he appears as a man "with his sword drawn in his hand," and as "captain of the host of the Lord;" in Zechariah as a man on horseback, who is called "the angel of the Lord," attended by other horsemen, now his ministers of judgment inflicted on Jerusalem in the taking of the city, and who are now his own, as they were his people's adversaries, and the subjects of judgment in the redemption or in the restoration of Jerusalem; in the Apocalypse, also, as the first of four horsemen, of whom the three that follow him must be held to bear to him the like relation, now ministerial, and now hostile, (and which twofold relation necessarily involves for this prophecy a twofold burden,) himself crowned and as a conqueror, and in a group of four, (chap. vi.,) as in Zechariah, and with his name, "the Word of God," in chap. xix. 13, where, as in Joshua, and as "captain of the host of

Digitized by Google

the Lord," he appears as a single figure, followed by "the armies of heaven," (chap. xix. 14;) in Daniel (chap. vii. 13) as the Son of man coming in judgment in the clouds of heaven, and as Michael, (chap. xii. 1,) with which name and designation he also appears in the Apocalypse, coming in a judgment (chap. xii. 7) which, as is to be concluded from the character of the event predicted, namely, the overthrow of the Roman empire at the city of Rome and in Italy—a type of its final ruin, and, from the identification of the prediction with that of the fourth trumpet, which, as the last of a quaternal series, has the element of finality in it, is typical of His second coming. In none of these prophecies is there any essential idea developed which is not found germinally in Joshua. For, is it a coming in judgment? (whether typical or antitypical.) This is represented by the "man with his sword drawn in his hand," and ready to smite. Is it a bringing of redemption to the people of God? This is also expressed; for He who is ready to smite is the "captain of the host of the Lord." Is it a deliverance from adversaries? This is involved in the question of Joshua, "Art thou for us, or for our adversaries?" with the answer returned, "As captain of the host of the Lord am I now come." Even that twofold, and therefore in itself obscure, but in prophecy highly pregnant and significant, character of the adversary, according to which he is now a minister of the Lord in judgment, and now an adversary of the Lord and His people, which so strongly characterises the prophecies of Zechariah, which is not discernible in Daniel, but which appears in the Apocalypse, not only in the analogy held with Zechariah, who so strongly develops it, but in the attribution of the emblems of judgment, war, famine, and pestilence, to the three adversaries of the conqueror of the first seal, who are thus also His ministers, and which twofold aspect, from its nature, might reasonably have been looked upon rather as the fruit of after-development, is, as the representation in Joshua shews, fundamental to symbolic prophecy. It is involved as an existent although not an applied distinction in the question of Joshua, "Art thou for us, or for our adversaries?" where either case is supposed possible, and therefore developed. But it is applied in the position which the man bearing a drawn sword in his hand holds *over against* Joshua; a position in itself hostile, and which no doubt suggested to him the question, "Art thou for us, or for our adversaries?" But every element of hostility against His people in the appearance of the angel of the Lord is withdrawn from this pre-

Digitized by Google

diction in the answer returned. "Nay; but as captain of the host of the Lord am I now come."

Let us stop here for a moment to look more closely at this twofold aspect of the adversary, which is thus fundamental to symbolic prophecy, and which is so clearly developed in the four seals. The development of it (as a matter of prediction) is really the development of a twofold burden in any prophecy in which it occurs, since it is clearly impossible that, in reference to one and the same burden, the adversary should be the minister or agent of the Lord in judgment, and at the same time His adversary. In Zechariah the twofold aspect of the adversary is very fully developed, and with equal fulness is the development made of the twofold burden; for the Babylonian power is now spoken of as the agent, and now as the victim of judgment. The representation comprehends the relation of this power at once to the captivity, in which it was the scourge in the hands of the Lord for the sins of His people, and to the restoration, in which it was the oppressor from whom He redeemed them. Now, if the Babylon of Zechariah is the Rome of John, as chap. xvii. shews, it follows on this ground, as well as from the closeness of the analogy which subsists between the prophecies, that Rome must be in the Apocalypse the minister of a righteous judgment inflicted on Jerusalem, and also the subject of a judgment inflicted on itself at the redemption of Jerusalem, which involves a twofold burden and a twofold fulfilment, separated at least by some space of time, and which history in this case shews must be a very great space. The analogy with Zechariah himself demands this twofold burden and fulfilment. No doubt it may be said that one of the aspects is in Zechariah merely historical, and that the judgment in the captivity forms no part of the prediction. But it is comprehended by, and thoroughly interwoven with, his representation, and, therefore, the historical element, in one of the aspects, cannot affect the implementing of the analogy, either prophetically or historically, in the Apocalypse. If, indeed, it could be proved that this latter prophecy was written in the end of the first century, it might then be held to comprehend the destruction of Jerusalem, historically, as Zechariah comprehends it historically. The analogy with Zechariah, and the identification which is made in the Apocalypse of Rome with Babylon, as well as the development in this latter prophecy of the judicial character of the adversary, do certainly demand a twofold application of the judgment in this prophecy, one of which applications must be against, and one of which must be in favour of Jerusalem,

Digitized by Google

whether the former of these be held to be prophetic, or whether it be held to be historic. The element of time, however, is here of very small account, and cannot affect the decision either way; for, if the Apocalypse was written before the destruction of Jerusalem, and in its first burden predicts this event, then it may be said that the Apocalypse in its first burden is nearly historic, since it could only be written a very few years before the event, and that the prophecy of Zechariah, in its first reference, is nearly prophetic, since it was written only a few years after it. But, on grounds which cannot be here stated at length, nor even glanced at, but which are valid and convincing, it must be concluded that the Apocalypse was written shortly before the destruction of Jerusalem, and that therefore the comprehension of this event in its burden is strictly prophetic. Nor is it possible to interpret the prophecy, except on the principle of its containing such a twofold burden, of which one fulfilment is to take place shortly, in conformity with the frequent intimations to this effect, and the symbolic sense attached to doubling of the symbolisation in rapid succession, and which fulfilment could only be the destruction of Jerusalem, and of which another is to take place at a very distant date, as the interpretation of the angel in chap. xvii. shews, where Rome is plainly the subject of judgment, which involves a fulfilment at a period extremely remote from the time of the prophet, and which late fulfilment all the details of prediction, as the same interpretation shews, alone concern. It is evident that there is nothing to be fulfilled shortly, except the burden of judgment in a general sense, which is immediately to be poured out on Jerusalem. To this primary and general burden the characteristic of speediness of fulfilment must be restricted—a characteristic which, as the language of the prophecy itself shews, attaches to the coming of the Son of man in judgment, and which, according to the prophecy of Matthew, (chap. xxiv.,) must be held to have taken place at the destruction of Jerusalem, and therefore very shortly after the prophecy was written. To this the burden of judgment in its general sense applies, and this taking of Jerusalem is to be understood as comprehended by it prophetically, in the same manner as the analogous taking of Jerusalem is comprehended by Zechariah historically. But the details of prediction apply alone to the judgment inflicted in the overthrow of Jerusalem's adversary; for the adversary, as a minister of judgment, is very subordinately developed in the prophecy, and with no further particularisation than is made in the emblems of judgment, war, famine, and pestilence, impressed on the imagery of the second, third, and fourth seals, and which enumeration exhibits

Digitized by Google

no more than the idea of judgment itself, and therefore expresses no more than the prediction of judgment in the general sense. The particularisation which is made in the prophecy respects the adversary in his native, proper, and final aspect of hostility to God and His people, and sets forth the exhibition of this hostility, on the one hand, and the judgment which overwhelms and extinguishes it, on the other.

The Apocalypse, which is no more than a re-delivery, in symbolic form, of the prophecy expressed by Christ to His disciples, in literal and figurative language, (Matt. xxiv.,) where there is also a twofold burden, a coming in judgment, namely, within the time of the generation then living, and to destroy Jerusalem and the temple, and a coming at the end of the world—that is, at the time predicted in the prophecy of Daniel, (chap. vii.)—and at the dissolution of the fourth world-empire. The Apocalypse, we say, re-delivering that prophecy, reverses the relative prominence of its burdens, and predicts the fall of the fourth empire with a similar particularisation to that with which the other predicts the fall of Jerusalem. In so far, therefore, as their two-fold burden is concerned, each prophecy is, properly speaking, only complete in combination with the other, what is lacking to supplement the details of the one being supplied by the other, and Rome, as the full antitype of Babylon, whether as a minister or as a subject of judgment, as represented in the prophecy of Zechariah, being only fully displayed by both in combination. The burden of each is a coming in judgment speedily to be fulfilled, the element of speediness being, with the lapse of time, increased in the Apocalypse. The burden is fulfilled when Jerusalem falls, but the terms of neither prophecy are thereby exhausted; for to the one there remains a general sense to be fulfilled, and to the other a particular—in both cases at a time coincident with the fulfilment of the prophecy in Daniel, (chap. vii.,) and at the dissolution of that very fourth empire, which was the minister of judgment in the fulfilment of the first burden. When this ultimate goal of each prophecy, and also of all scriptural prophecy, is reached, the relative positions of the agents and the subjects of judgment, Rome and Jerusalem, are now changed and reversed, and the Babylonian type is in all respects fulfilled in the Roman antitype. The antitype has passed through the phase of a minister of judgment, as did the Babylonian type, and it has passed through the phase of a subject of judgment, as did Babylon. The latter phase is fully developed in the Apocalypse in chap. xvii. and xviii., but the former phase is nowhere developed, except in the attribution of the emblems of judgment to the second, third, and fourth seals, and in

Digitized by Google

their application, in a first reference to Rome, as the agent of judgment in the destruction of Jerusalem. This judicial character of Rome is, indeed, involved in the prophecy of Matthew, (chap. xxiv.) from whence its development, which, on other grounds, is absolutely demanded, may be inferred in the Apocalypse. It is also involved in the application of the prophecy in Zechariah (chap. i.) to the antitype; for a prophecy of the type is also a prophecy of the antitype, and the antitypical element itself is in Zechariah developed, from whence, also, the same inference is to be made. But it is developed in the four seals, the three last horsemen of which represent at once the ministers of the Lord in judgment and His adversaries—a twofold aspect, which can only have its fulfilment in the destruction of Jerusalem by Rome, as the agent of judgment, as predicted in Zechariah, (chap. xii. 3,) and as represented in Revelation, (chap. xv. 7,) where one of the living creatures—the symbol of Jerusalem, or of the saints—gives to the angel the vials of the last plagues. The twofold burden is also a condition essential to the interpretation of the book, on which account, if on no other, its existence must be admitted.

Of all these prophecies, however, which concern the second coming of the Son of man, whether they relate to the type or the antitype, there is no one which adheres so closely to the fundamental form in Joshua as the Apocalypse. A comparison of the chief points of resemblance, which, from the extreme simplicity of the vision in Joshua, can be but few, will shew with what closeness the latest and the most highly developed prophecy adheres to the fundamental form, and, at the same time, what unity pervades the works of the Holy Spirit. Thus, the "captain of the host of the Lord" appears to Joshua immediately before the judgment on the doomed city, which is Jericho: Christ appears to John immediately before the judgment (which is shortly to come to pass) on the doomed city, which, as the city "where also our Lord was crucified," (chap. xi. 8,) is Jerusalem, His adversary, and a Jericho in the first sense of the burden, to which alone the speediness of fulfilment applies, and which judgment was as that on Jericho, a redemption to the true Israel of God—typically in the former case, antitypically in the latter, (by the destruction of the great adversary of the kingdom of God, the Judaical political power and nationality.) In Joshua the "captain of the host of the Lord" appears "with a sword drawn in his hand" "over against" Joshua, in a threatening, but, as his words shew, in a redeeming attitude: to John, Christ appears as one "like unto the Son of man," out of whose "mouth went a sharp two-edged sword," the two edges of which are to be held to convey the

Digitized by Google

twofold burden of judgment—the one which shall strike Jerusalem, for they who pierced Him shall see Him coming with the clouds of judgment, (chap. i. 7,) and the other, which shall strike Jerusalem's adversary, the antitypical, Babylon, (chap. xvii., xviii.) In reference to the time of the coming, and the fulfilment of the prophetic vision, it is said in Joshua: "I am now come;" in the Apocalypse, "Behold I come quickly." The artificialness of parallelism need hardly be looked for in a representation so simple in form as that in Joshua. Yet the elements of it appear in the question, and the answer returned—one member in the position of the man "with the drawn sword in his hand," and the question addressed to him, "Art thou for us, or for our adversaries?" where the burden of judgment, as for and against Jerusalem, is developed; and the other in the answer given, "Nay; but as captain of the host of the Lord am I now come," where the redeeming relation of the judgment to Jerusalem or the people of Israel is declared, which is the predominant relation in the Apocalypse in the seventh or perfect seal, in which the judgment on the fourth empire, or Jerusalem's adversary, is alone developed, and which seal forms in that prophecy the second member of a parallelism, as does the answer returned, the second member of a parallelism in Joshua, the general character of the question put by Joshua, on the other hand, and the development of a twofold relation of the judgment which it makes, corresponding to the general character of the representations of the first six seals, and the development there made (or in the first four seals) of the twofold relation of the judgment, and which six seals constitute the first member of a parallelism in the Apocalypse, and therefore correspond with the first member as it stands in Joshua. Finally, the concluding part of the representation in Joshua, which in itself appears a foreign or at least an inadequate issue of the vision, receives only its adequate significance through, and its full implementing, in the Apocalypse: "And Joshua fell on his face on the earth, and did worship," (as John fell at the feet of Him, "like unto the Son of man," as dead,) "and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so;" which is nothing more than saying that the place whereon he stood is the place of God or the temple, which is the foundation of the visions of the Apocalypse. In one respect, therefore, it may be said that the Apocalypse is most of all modelled after this representation in Joshua, since it draws everything from it, and takes bodily into its complicated and multifarious symbolisa-

Digitized by Google

tion the whole of the simple representation as it stands in Joshua, deriving from it the opening vision of the appearance of the Redeemer to John, (chap. i.,) and the burden of the communication which He makes, and which burden is a symbolisation of the temple, as is indicated in His words to Joshua. It derives from it also its great secondary, or its historical basis, which is the conquest of Canaan—the conquest of Canaan, which is the basis in the four seals—and the siege of Jericho, which, in the seventh seal, is the basis of the seven trumpets and the seven vials.

Although our chief purpose now is to trace the correspondence between the temple service and the visions, it is not foreign to it to note this historical basis of the symbolisation, (directly derived from the fundamental form,) because it is secondary only to that derived from the temple—because it is one which the temple itself, through the living creatures, opens up—and because it is closely associated throughout the prophecy with the temple service itself. It is, therefore, an important question to ask, What light does this secondary and historical basis or line of correspondence throw on the question immediately at issue,—the duality of the symbols? Now, this historic correspondence appears in a twofold shape, and forms two parallel lines, which, in proportionate length and in character (as general and particular) are entirely equivalent to those parallel lines which, as will be immediately shewn, are indicated by the temple service. There is, first of all, an association with the conquest of Canaan, which is general; there is, secondly, an association with a particular event in this conquest—the taking of Jericho, which was a first-fruit and a pledge of final victory, and which association is particular. Here, then, are two parallel lines of association drawn from history, the first of which is comprehensive and general, the second detailed and particular. The first line extends through the four first seals, and, if the two following seals merely exhibit the relations in which the agents or actors there described stand to each other, it must be held to extend through these seals also, although at the end of the sixth seal it gives way, as we shall see, to another historical association which is more suitable to the subject there described. The victory of the first seal is evidently, and as has been already shewn, associated with the conquest of the promised land by Joshua, who is the type of the conqueror of the first seal, and whose adversaries are the types of the adversaries of this conqueror, (who have also, through the representation in Zechariah, (chap. i.,) their types in Babylon.) The fifth and sixth

Digitized by Google

seals do nothing more than present the relations in which the described combatants stand to each other, and develop the twofold and antithetical sides of the contest in which they are engaged—the defeat of the conqueror, and the temporary triumph of his adversaries in the fifth seal,—the final and complete overthrow of the adversaries, and the final and complete triumph of the conqueror in the sixth seal. Towards the end of this latter seal, the historical correspondence with the conquest of Canaan evidently ceases, and diverges into an association with a somewhat earlier and prior event, namely, the deliverance from Egypt, and the safe dwelling of the Israelitish host in the wilderness, after they had escaped out of the hands of their Egyptian enemies, and which, as a type of deliverance and victory, is associated with the triumph of the conqueror. But there is a cause which disturbs the association with the possession of Canaan, and diverts it to the dwelling in the wilderness as a preferable type of final victory. This transference of the association from the latter to the earlier type, (which is observable also in the seventh seal and in the trumpets as compared with the vials, the introduction to the latter, (chap. xv.,) and the imagery with which they are expressed, (chap. xvi.,) being associated with the deliverance from Egypt, while the trumpets are associated with the taking of Jericho,) results from the predominating influence of the temple service as a basis of the symbolisation, and from the circumstance that the feast of tabernacles, on which the representation of the palm-bearing multitude (chap. vii.) is founded, and which was commemorative of the dwelling of the children of Israel in tents in the wilderness, after their escape from Egypt, formed the most significant and powerful image of joy and triumph which either the temple worship or Jewish history afforded. It was, therefore, the sign best of all adapted to the subject, which is now the joyful triumph of the saints; while the secondary character, borne by this feast as a thanksgiving for the ingathering of the harvest, and its position in the calendar at the end of the great festivals, and especially at the end of those of the seventh month on which the Apocalyptic symbolisation is founded, rendered it in every respect a fitting basis for that representation which should describe the triumph of the conqueror, and close the subject. Still, if the conquest of Canaan is the basis of the victory of the conqueror represented in the first seal, the prevailing and predominating line of correspondence, in so far as it is historical, must be held to be, with the conquest of Canaan, in the six seals. With the sixth seal the subject, in so far as it is developed in general

Digitized by Google

terms, is concluded, and the historical line of correspondence, in so far as it is general, is also here ended. A pause, or "silence about the space of half an hour," intervenes, and, on its conclusion, the symbolisation recommences, developing the same historical line of correspondence in a shape which is particular, and developing the same subject in a form which is also particular. The association, which was formerly with the conquest of Canaan, is now with the siege of Jericho, a particular event in that conquest, and the first-fruits and pledge of the whole conquest. Upon this siege, the great divisions of the seal, which are the seven trumpets and the seven vials, are founded. As Jericho was marched round by the children of Israel, and the trumpets blown for seven days, (Josh. chap. vi.,) and on the seventh day was seven times marched round, and taken by Joshua on the seventh, so the antitypical Jericho is reduced by seven judgments represented by seven trumpets, and by seven final and particularly detailed judgments, represented by seven vials, in the last of which (as Joshua on the seventh time of the seventh day) Christ comes, (Rev. chap. xvi. 15, 16,) and takes the antitypical city. It is plainly evident that on these historical events the Apocalyptic symbolisation is grounded, as a basis, and it is also evident that these historical events were of a predictive nature in themselves, and that the marchings and countermarchings in the siege were not less signs of the taking of the city than they were signs of the destruction of the fourth empire. But it is apparent, and it is of importance to the present argument to note, that this, the main historical line of correspondence in the Apocalypse, resolves itself into two distinct parallels, one of which is general, and is found in the six seals, and the other of which is particular, and is found in the seventh seal.

In the fifth seal the symbolisation returns to that temple-ground which, in the horses and riders of the preceding seals, (although to these the cherubim of the temple led the way,) it had for a season abandoned. Now, in the fifth seal, it returns to its principal basis with full force. Here there is nothing visible but the temple, its smoking altar, and its sacrificial victims. But changed as is the scenery, from armed and mounted warriors to sacrificial rites, the subject holds on its way with unswerving consistency. It is "the host of the Lord," whose "captain" the conqueror on the white horse is, who are the victims of slaughter here depicted; and the purpose of the representation plainly is to shew the fury of the contest in which he is engaged, the fidelity of his followers, the dear price, and the "great tribulation" with which his

Digitized by Google

glorious victory is gained. But although wickedness may triumph for a season, judgment is certain to close its career, and to overwhelm the persecutors of the saints. Nevertheless, the roll of the martyrs must be first of all completed; the cup of tribulation given to the saints to drink must be drained to the last drop; the contest must pass through every stage and every phase of its dark career; ere the hour of judgment strike, and relief and emancipation come. But the triumph of the just is certain, and in the night of their darkest affliction they are cheered by the promises of God, and already, in the vision, they are robed in the garments of a victory, which, although future, is certain. Such is the representation made in the fifth seal. What now remains to the subject, as it is unfolded in the four seals, but to describe the reverse and final aspect of the contest, and to portray the judgment with which the conqueror overwhelms his adversaries, ends the contest, and achieves his victory?

But with what imagery shall this consummation, at once of woe to the wicked and of triumph to the righteous, be described? The sacrifices of the temple are holy, and having been employed to represent the trials and sufferings of the saints, they obviously cannot be taken to represent in immediate sequence the entirely antithetical subject, the judgment of the wicked. There is, indeed, one symbol connected with sacrifice which might have been used for this purpose—the scapegoat marked for Azazel—for this stands a contrast with the ordinary sacrifices of the temple; but, as the scapegoat was let go free in the wilderness, it neither expresses the contrast which is here requisite, nor is it in any respect a symbol powerful enough to portray the final and overwhelming judgment. Besides, the prophecy has as yet founded no part of its representations on the services or sacrifices peculiar to the day of atonement itself, and which peculiar services are only traceable as a basis of symbolisation in the seventh seal. To represent the final and overwhelming judgment, the prophecy takes up the metaphor so frequently employed by the prophets to describe the judgment of the wicked—a tempest. The sixth seal accordingly discloses a tempest of tremendous violence and fury, in which the heavens seem to pass away as a scroll when it is rolled together, and all nature to reel and sink as in her last agony and dissolution; for it is the great day of the Lord, the great day of the wrath of the Lamb, which this tempest represents. The temple is, indeed, unmentioned and unattended to in the description, but it is not the less to be supposed that it is still the fundamental basis of symbolisation;

Digitized by Google

for there is no evidence that the scene is as yet changed from the temple with which the visions opened, (chaps. iv., v.,) and which was still the scene of the representation of the fifth seal, and the contrast to the present seal. It will greatly add to the force of the representation to suppose, and therefore we are bound to suppose it, that the tempest passes over the temple itself, raging outside the building, and bringing desolation and ruin to all external to itself and to its worshippers, who, within its walls, are safe from the fury of the destroying storm. In this view the representation breathes the same spirit as the words of the prophet, who, speaking of the same great day of judgment, says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee," &c. They are not only safe, being within their chambers, but they are delivered from all evil, because the tempest of the divine indignation has swept away their enemies. To give full expression to their salvation and deliverance is the purport of the immediately following vision. In immediate contrast with the representation of the violent tempest, there follows that of a calm so serene, that the angels are said to hold the four winds that they "should not blow on the earth, nor on the sea, nor on any tree." The direct antithesis which this vision presents to the preceding one makes its import sufficiently evident—the security and salvation of the saints in the time of judgment. So important, however, is this aspect of the judgment, that a second vision, accompanied with greater detail, is added to enforce the significance; an angel, bearing the seal of the living God, appears, sealing the twelve tribes of Israel, in number 144,000, the representatives of all the saints. The close connexion which the salvation of the saints holds to the judgment of their adversaries is pointedly expressed in ver. 3, where the salvation is spoken of as antecedent to the judgment; and, in so far as it is predetermined, it stands in such a relation to the fulfilment, while, as an act, its relation in point of time is that of contemporaneousness, and in point of character that of antithesis. This sealing for salvation against the judgment of the great day of the Lord, which the tempest prefigured, stands in evident association with the marking by the children of Israel of their door-posts with the blood of the paschal lamb, on the occasion of the last and great judgment inflicted on Egypt, and which judgment stood in the same relation as an act of deliverance to the Church of God at that period, as does the judgment prefigured by the tempest stand to it at the time referred to in the vision; that is, at the end of the fourth empire. For

Digitized by Google

it is well to be observed, that the prophecy pendulates, as to the historical basis of its symbolisation, chiefly between Moses and Joshua, as types of the Son of man at His second coming, and between the deliverance from Egypt and the conquest of Canaan, as types of the final redemption and victory of the saints, although reference is likewise made to a third great typical event—the restoration from Babylon, On these three great types the symbolisation rests, in so far as historical basis is concerned; and it adopts one or other of them, according as one or other may best suit the subject, sinking all relation to time; that is to say, the earliest historical event is not made the basis of the earliest fulfilled prediction, nor the latest historical event of the latest fulfilled prediction. They are sometimes all three conjoined in the prediction of an event or series of events, as in the seven last plagues, which have an historical basis at once in Jericho, in Babylon, and Egypt. Hitherto, in the seals, the only historical basis has been the conquest of Canaan opened up, as has been shewn by the living creatures and by the conquering horseman of the first seal. This association, as an historical basis, must be held to underlie all that follows, although it is not at all developed, and merely results from the association established by the living creatures and by the conquering horseman compared with Zechariah and Joshua, and the influence which these representations must be held to exert over what follows. But the historical association is now changed, as, indeed, has already evidently appeared in the sealing of the tribes, which has nothing analogous to it in the history of Joshua, and is drawn from Egypt. The circumstances which attended the deliverance from Egypt presented a much better type, not only of salvation and redemption, but even of triumph itself; and the prophecy connects the representation of final triumph with the exodus from Egypt. The temple also shews its predominating influence in the change of the association; for the feast of tabernacles, the association of which is directly with Egypt, was the grand expression which its services afforded of joy and triumph. But there is another reason which transfers the basis of the symbolisation from Canaan, and the hard-fought and blood-purchased victory which it witnessed, to the peaceful dwelling in tents in the wilderness, after the escape from the bondage and oppression in Egypt. It lies in the whole spirit of the prophecy, that the saints obtain their victory through the blood of Christ, who is prefigured by the paschal lamb. The association with Egypt opens up a highly significant analogy; for through the blood of the typical lamb the Israelites

Digitized by Google

were redeemed from Egypt, and through the blood of Christ the saints obtain redemption and victory. It is this consideration, doubtless, which in the vials, although they are a subdivision of the seventh trumpet, associated with Jericho, turned back the association from Jericho to Egypt, and there also, and in the close of the subject made in the seventh seal, associates the last judgment and the final triumph with the deliverance from Egypt. The prophecy, indeed, hovers between these analogous types, now passing from the one to the other, according as it best expresses the predictive idea. The extreme closeness of relationship, however, in which, in the Apocalypse, they are made to stand to each other, as parts of a common basis of one and the same symbolisation, is nowhere more apparent than in the vision of the sealing by the angel and the enumeration there made of the tribes, which is undoubtedly founded on the enumeration in Numbers, (chap. x.,) made as they set forward under their standards towards Canaan, and which, therefore, stands midway between the two types of the deliverance from Egypt and the conquest of Canaan. It is, therefore, a question with which type the association contained in the sealing and enumeration of the tribes is connected. It is, however, clear, from the act of sealing itself, and its analogy with the marking of the door-posts, as well as the relation in which the vision stands to the development of the subject, which is now near its close, that the association is here with Egypt only, and that the journeying host is a type of the saints redeemed and triumphant, and not of the saints entering upon a warfare. The position which the enumeration holds in the historical record itself is in entire harmony with the relation which it holds in the prophecy to the prophetic subject; for the enumeration of the tribes immediately follows a description of the institution of the passover, the association of which is wholly with Egypt. The paschal lamb, that chosen type in which the revelation is made—for it is the lamb who opens the seals—is now again, as the historical record indicates, in the final issue the type of the conqueror, whose victory is the chief theme of the prophecy, and the peaceful dwelling in tents in the wilderness of the journeying host is the type of the final deliverance and redemption of the saints. It was to commemorate the journeyings of the children of Israel in the wilderness, and thus the deliverance from Egypt, that the feast of tabernacles was instituted, and the imagery of the vision in chap. vii. 9–17, which describes the glory of the victory obtained by the conqueror and his followers, and the blessings which flow from it,

Digitized by Google

is chiefly drawn from this feast, and the acts of joy and gladness which characterised it; a feast the last of the three great festivals; a thanksgiving for the ingathering of the harvest, itself symbolic of the blessings of redemption, and, in every point of view, a fitting basis for that representation which concludes the subject.

The events predicted have now reached their terminating goal; for it is impossible there can be anything posterior to that which is represented at the end of the sixth seal, and the prophecy must, therefore, be considered as having now ended. Yet it cannot close without an inclusion of the seventh seal, because, contained in one seven-sealed book, it is itself one and indivisible. The seventh seal is accordingly broken, and thereon a pause—"a silence about the space of half an hour," —intervenes, and divides what goes before it from what follows. If the whole subject has been developed in what goes before the pause, it necessarily follows that what succeeds it is a repetition, and, therefore, the second member of a parallelism.

It is not our object at present to advance any proof whatever of the existence of such a parallelism through a comparison of what precedes and what succeeds the pause, although the parallelism is thus very capable of proof. The question which concerns our argument is: Does the service of the temple, which presents fundamentally the form of the structure, indicate such a parallelism as is above described? Now, it certainly does, and in the very form in which it appears.

It must be admitted that the symbolic parallelism, as above stated, is of a very peculiar kind, and that, in the comparative shortness and generalness of its first member, and in the ordinate length and detail of the second, it stands alone in symbolic prophecy. The first member is short and exceedingly general; the second is long and extremely detailed. This relative disproportion in the lines does in no way compromise the parallelism itself, for there is no law regulating their relative length; for to parallelism no other condition is requisite except that the one member shall include the other. Yet the disproportion is in this instance remarkable, and demands explanation. Such explanation is afforded by the temple service, which not only affords evidence of the existence of parallelism, but supplies the ground of the peculiar form in which it here appears.

It is to be borne in mind that, as the day of the Passover is the type of the first coming, and the day of Pentecost of the descent of the Holy Ghost, so the day of the fast of the atonement is the type of the second coming. The high priest, accordingly, in his performances of the services of this day, is

Digitized by Google

the type of the Son of man at His second coming. The Apocalypse being a prophecy of the second coming, it is only in the services of this particular day, or in the services having a direct reference to it, that the fundamental design and form of its structure is to be looked for. A question of the utmost importance then, is: Is there anything peculiar to the services of the high priest on this day? There is undoubtedly something very peculiar—something which distinguishes them above all others connected with the temple. They were preceded by that very rehearsal or parallelism which, on the ground of a law of symbolic writing, we must conclude to exist in the Apocalypse. A rehearsal of the ceremony was the peculiar feature which distinguished the services peculiar to the day of atonement. It was the custom of the high priest for seven days before the fast—which fell on the tenth day of the month, and therefore from the third to the tenth day—to prepare himself by study and rehearsal for the peculiar services of the day, which were long and intricate, (in this respect analogous to the Apocalypse, itself by far the longest and most intricate of all the prophecies,) and which required the closest attention. Such a rehearsal, from the nature of the case, could only be partial and general; it would comprehend the chief points in the ritual: some parts of it would be omitted, but the attention of the high priest would be directed to the whole, and the preparation of the foregoing days would, in a certain sense, comprehend the services to be performed on the great day itself. At the same time, such a rehearsal on the preceding days would bear, in weight and importance, a character of great inferiority to the actual and public performance of the service on the great day of atonement. Now, just such a parallelism, and such a relationship between the members of it, appears in the Apocalypse, if the "silence in heaven about the space of half an hour" divides the one member from the other. The representations of the six seals, (with the inclusive breaking of the seventh,) are short, general in their character, and give but a sketch of the subject. The representations of the seventh seal are numerous, long, full of detail and particularity, and hold such a relation to those of the six as does the high priest's performance of his numerous, minute, and intricate duties on the day of atonement to the previous rehearsal on the six days. But not only does the correspondence hold in the relative proportions which one member of the parallelism bears to the other, it is also maintained in the days, as compared with the seals. For the high priest rehearsed the service on the six days, with the inclusion of the

Digitized by Google

morning of the seventh day, on which day, after it had broke, the actual performance of the ceremony began, and the Lamb in the six seals, with the inclusive breaking of the seventh, rehearses the revelation, and in the seventh seal gives the full and complete revelation of the prophecy. This rehearsal is, like that of the high priest, in itself incomplete, as compared with the whole revelation—is general and deficient in detail, bringing into view chiefly the great and salient points of the prophecy; and, in respect of size, it bears the same aspect of diminution which the rehearsal of the high priest bears, in relative weight and dignity, to the public performance of his duties on the day of atonement. The full and perfect development is to be found in the representations of the seventh seal, the symbolic significance of which number is itself perfection, and which significance it has equally in the prophecy, for the seventh is the full, complete, developing, and perfect seal, and in the temple service; for the high priest made a full, entire, and therefore perfect performance of the ceremony on the seventh day. If, then, the position has been established, that the Apocalypse, as to its form, is moulded on the temple service of that great day of atonement, which is typical of its subject, it follows that it consists of two parallel members, one of which is contained in the visions of the six seals, and the other in the visions of the seventh seal.

Art. II.—MESSIAH'S TRIUMPH, AS PROPHETICALLY DECLARED IN THE SECOND PSALM.

This psalm is without a title. In Acts iv. 25, David, however, is named as its author. He being a prophet, foretold the kingdom and glory of the Messiah, his greater Son, for whose coming and reign he ardently longed. (2 Sam. xxiii. 1–5.) David, as the anointed king of God's people Israel, was a remarkable type of Christ, as represented in this psalm. The *opposition* which David experienced from his inveterate enemies, before he finally was established upon the throne of Israel—his *complete conquest* over them, and the nations round about him, are strikingly typical of Christ's opposition and ultimate triumph.

This triumphant psalm was generally applied to the Messiah by the Jews down to the tenth century, when, as one of their rabbis (Jarchi) confessed, they attempted to limit it to David, in order to withstand the Christians the more effectually. In

Digitized by Google

the New Testament it is repeatedly applied to Christ—as Acts iv. 25–28, xiii. 33; Heb. i. 5, v. 5. And in the following passages there is distinct allusion made to it—as Rev. ii. 27, 28, xii. 5, xix. 15. Therefore, whatever reference it may have to David as a type of Christ, its *real* and *legitimate* application is to Christ himself. It foretells in the most graphic language, both the *opposition* of the heathen nations, and the people, instigated by Satan "against the Lord, and against His Anointed;" and His *ultimate triumph* over them. It stands in close connexion with the first psalm. "The ungodly" there are here called "heathen." And "the people," who make common cause with the former, denote the unbelieving Jews; and, in the extended sense, the so-called Christian nations, who profess to know the Lord, but will not submit to His holy will and commandments: hence, "the kings of the earth and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

Christ was an object of hatred to the devil long before He came into this world. The very first promise of a Saviour, (Gen. iii. 15,) acquaints us also with the enmity put by God between the seed of the woman and the seed of the serpent, or between the God-man Christ and the devil. The words of God are, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." Enmity to Christ induced Satan to invade the peaceful region of Paradise, and to deceive man, created "in the image of God, and after his likeness," or in the image of the God-man Christ,—for in Christ alone God can be said to have an image.

Enmity to Christ impelled the first-born of Adam to disobey the command of God, in not bringing a vicarious sacrifice like his brother Abel, and to become the first fratricide in the world. For we must infer, from Gen. iii. 21, and iv. 3–7, that God taught our first parents and their offspring to present sacrifices unto Him. Cain was the *first seed* of Satan from among the fallen race of Adam, *in* and *through* whom he manifested his rebellious and murderous spirit; as John tells us, when inculcating mutual love: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous," (1 John iii. 12.) And from the days of Cain we trace the seed of Satan and the seed of Christ in the Bible; and in proportion as Christ has restored His image in His own, they *were, are,* and *will be* hated by the world, or by the seed

Digitized by Google

of the devil. (Comp. Gen. iv. 26.) *Before* Christ came into this world, He was hated and persecuted in His members. And *since* His ascension, the same *has been* the case, *is*, and *will be*, till Satan, with his legions, will be shut up in the bottomless pit, and finally "cast into the lake that burneth with fire and brimstone." "There can be no concord between Christ and Belial:" they are as opposite to each other as light is to darkness. The same is the case between the seed of the woman and that of the serpent.

We need but take a glance at the life of our Saviour to perceive how He was opposed and hated by the ungodly, from His entrance into this world to the last moment of His sojourn in it. Herod was the first who sought after His life when He had scarcely been born. On which account His mother Mary and Joseph had to flee with Him as a tender infant into Egypt to save His precious life from the murderous hand of that bloodthirsty tyrant, who, like his father, the devil, was a murderer from the beginning to the end of his life.

Then, viewing our blessed Saviour during His public ministry, how was He treated by the rulers, Pharisees and scribes of His own people? "He came unto His own, and His own received Him not." To learn the satanic spirit with which the Pharisees and scribes hated Him, and unremittingly sought after His life, we have only to peruse the Gospel narratives, particularly that of St John, chaps. v. xii., where we have a true picture of their satanic hatred against our blessed Lord, and such malice and murderous designs against Him, that we only wonder at the long-suffering, and adore the meekness and forbearing mercy of our Saviour. They often would have taken Him and put Him out of the way, had not some secret power prevented it. It is more than once said of Him, that "no man laid hands on Him, for His hour was not yet come." He was invulnerable till His work on earth was accomplished; the same is true of His servants. But, when His hour was come that He should be delivered up into the hand of sinners, the whole Jewish nation, led by their wicked rulers, rose up in mass against Him to put Him to death; so that He could no longer stay over night in Jerusalem, but had to withdraw into the country. Satan stirred them up to such a degree, that they were mad against Him, and ceased not in their vociferous cry, "Crucify Him, crucify Him;" till they saw Him nailed to the accursed tree. However, in all this they only fulfilled what the infinite wisdom and boundless love and "counsel of the Almighty determined before to be done."

If there be such a quality as repentance in the devil, he has

Digitized by Google

doubtless long ago repented for having urged his willing slaves to perpetrate an act which bruised his very head, and sealed his eternal doom in untold misery and despair.

Christ's glorious resurrection, and the descent of the Holy Ghost on the day of Pentecost upon the apostles, were calculated to rectify their mistaken apprehensions, and to convince His enemies of their wicked deeds, and thus to disarm them of their malice; but the course which they pursued *after* those events, proves the very contrary. No sooner did the apostles begin to preach the gospel, than the same opposition raged against them likewise. Every possible effort was made, as the Acts of the Apostles shew, to suppress this rising sect. Not even death itself, in all its tremendous forms, was deemed too severe a punishment for those who avowed their faith in Christ. And in this opposition and hatred against Christ and His followers, all ranks and orders joined,—the learned scribes, the self-righteous Pharisees, the unbelieving Sadducees—all the highest orders, both in Church and State, as well as the profane and licentious populace, were of one heart and soul in this matter. In fact, they who agreed in no other thing, agreed in this deadly hatred against Christ, and in an inveterate opposition against His cause and His people.

It were a ground of rejoicing, if this opposition against Christ and His cause had ceased in our days. But do we not witness still an indescribable degree of hatred against Christ? And this in countries where the gospel of Christ is acknowledged, and His holy religion professed. Whatever differences may exist on other subjects, on this, the irreligious of all professions are all agreed. As Pontius Pilate and Herod united cordially in oppressing Christ, though before at variance with each other, so *now* persons, who, otherwise quite opposed to each other in political principles and moral sentiments, are all united in decrying *vital* religion, as visionary in itself, and injurious to the world. Let the gospel be faithfully preached anywhere, and cordially embraced by an individual, and fearlessly exhibited in life, and the unbelieving relatives and friends will at once be roused, and shew their ill-will and indignation against him. And this state of things is not altogether confined to heathen lands, but is experienced in a degree in so-called Christian countries. Now, all this is resulting from opposition and hatred against Christ and His holy religion.

This opposition to Christ, and hatred against His holy religion, will however culminate, and reach their highest pitch, *before,* and at the time of, His premillennial advent or coming in glory. When the devil will be finally "cast out into the earth,

Digitized by Google

and his angels with him," (Rev. xii. 9,) then he will persecute the Church of Christ with great fury, "because he knoweth that he hath but a short time." He will then raise the Antichrist, or the beast, and endow him for this object, with "his power, and his seat, and great authority," (Rev. xiii. 2.) He will make the heathen tumultuously assemble against Christ, and His believing remnant; and cause "the kings of the earth and the rulers to take counsel together against the Lord, and against His Anointed." And from their saying, "Let us break their bands asunder, and cast away their cords from us," it appears that the heathen and people here, with their kings and rulers, are not such nations and people who never heard the gospel, or rendered no allegiance to Christ; but that, in connexion with the second coming of our Lord, they denote unbelieving and ungodly men, who, though once professing Christianity, or were in a manner subjects of His kingdom, became heathen or enemies to Christ, and haters of His people. The people and rulers of the Jews furnish us with an example. They possessed the oracles of God, and professed to believe in God, and were therefore no heathen; but they acted like heathen when they urged the Romans to execute their rage against Christ. Oh, how many so-called Christians of the present day are in this truly awful state! We cannot but see by the signs of the times, that "the falling away" evidently from the faith, spoken of by St Paul, *is at hand, if not far advanced;* and "the man of sin, the son of perdition," will be speedily revealed. Doubtless, the great crisis, which will usher in the second coming of Christ; and hence, the last conflict between light and darkness is drawing nigh. The Pharisees, Sadducees, and Herodians of the present day, or the Papists, Infidels, and Politicians, seem to be advancing towards a union against Christ and His people, or in the words of the psalmist, "against the Lord, and against His Anointed."

They want nothing but a suitable leader, or a head—which they will receive in due time—to unite them all in one common cause. "The man of sin," or "the beast" of the Revelation, will soon marshal them, and lead them on to victory and to triumph. It will, however, be a short triumph.

That the devil will raise such a triune power against Christ, is to be inferred from Rev. xvi. 13, where St John says, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,"—adding, "For they are the spirits of devils, working miracles, which go forth unto

Digitized by Google

the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty." And that both the *civil* and *ecclesiastical* powers will be unitedly engaged in this last and great conflict against Christ and His cause, is evident from what St John states, Rev. xvii. 3, where we read, "And I saw the woman sit upon the scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." The woman here, we need scarcely add, is the false apostate Church of Rome with her many daughters—called "the mother of harlots, and abominations of the earth," that has become unfaithful to Christ, whose offers of love and mercy she disregarded; whose holy Word she perverted, and withholds it from her adherents. Nay more, whose office as our Great High Priest and Mediator with the Father she has superseded by placing saints and the Virgin Mary in His stead. The beast that carries or supports her is that worldly power, described as "a scarlet coloured beast, full of names of blasphemy." In our days there is no difficuity to point out this beast that carries Popery, which, probably, will soon appear in a different character—as the emanation from the bottomless pit, as described in Rev. xvii. 8. Through this monster of iniquity, the devil will marshal all the masses of the ungodly, "whose names are not written in the book of life from the foundation of the world;" and enter upon the *last great* and *decisive* conflict between Christ and himself. But the issue of this struggle is not doubtful. Rev. xiv. 20, 21, acquaint us with its fearful result as it regards the beast and his multitudes of followers. The greatest army will be assembled on that occasion that has ever been beheld; and the carnage will be truly frightful. The Lord himself will fight against them; and He will strike them with blindness, so that they will kill each other. (See Zech. xiv. 12-15; Ezek. xxxviii. 21-23; Rev. xvi. 21; Comp. Rev. xiv. 19, 20, xviii. 5-8, &c., xix. 18-21; Ezek. xxxix. 3-6, 11, 17-20.) These scriptures furnish us with a graphic description of the closing events of this dispensation.

As there are some commentators who apply all these things to Popery, and in a great measure as past already, we would add, that however antichristian that power *is*, and *has proved itself* in days gone by, no Pope has ever fully answered to the character of the Antichrist κατ' ἐξοχὴν, or the beast of the Revelation. The prophet Daniel, in describing the "wilful king," or the last Antichrist, says, "And the king shall do according to his will; and he shall exalt himself, and magnify

Digitized by Google

himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. . . . Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." St Paul's description of this individual is precisely the same. He says, "*Then*"—at Christ's second coming—"shall that wicked (Gr. ἄνομος) be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming," &c. According to this scripture, this monster of iniquity is to be revealed *just before* our Saviour's second advent: for his reign is to be very short—only three years and a half—after being endowed with the "dragon's power, and his seat, and great authority." Besides, this beast is twice spoken of as ascending out of the bottomless pit, (Rev. xi. 7, xvii. 8,) which cannot be applied to the Pope. Whatever blasphemous titles the popes have assumed, and power exercised; and however wicked some have been, none has ever positively declared himself in reality as God supreme—or Christ the Lord—and demanded divine worship, to the *exclusion* of God the Father, and the Son. And, whereas Popery has been in existence *for centuries*, the character described above will not appear in his *real form* till *shortly before Christ's second coming*, who will destroy the Antichrist with all his followers. The beast, in his character as the Antichrist, will "deny the Father and the Son," (1 John ii. 22,) and will set himself up as the *sole* object of worship and adoration. And, to induce the multitudes the easier to comply with his demands, he will perform great signs and wonders; so that "he maketh fire come down from heaven on the earth in the sight of men:" or in St Paul's language, "Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." And, "He will cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he who hath the mark or the name of the beast, or the number of his name," (Rev. xiii. 15–17.)

These facts of the character of the beast will shew, that none of the popes has so far answered to them fully. However, the devil can soon raise a wicked monster on the Popish throne, who may prove "the false prophet,"—the right hand

Digitized by Google

man of the beast—likewise called a beast; and thus unite the various parties of every shade and colour against Christ and His believing people. This, however, will end in their entire overthrow, (Rev. xix. 20, 21.) And then, "the kingdoms of this world will become the kingdoms of our Lord, and of His Christ; and He will reign for ever and ever."

Judging from the signs of the times, this conflict seems to be fast coming upon us. We must introduce here an extract from a pamphlet, written by a clergyman, without giving his name, which was published only last year, who, speaking of the state of the world, says,—

"*Abounding iniquity,* is an awful feature of the closing dispensation. And what is the condition of the globe we inhabit at the present hour? Without fear of contradiction, I assert that it is pre-eminently depraved. The press teems with the details of crimes. Fifty years since, for man to kill man was a rare occurrence; but now, can you take up a paper that does not publish a murder or a suicide? Horrible to relate, the nearest relatives imbrue their hands in each other's blood. The civilised nations of antiquity, being pagans, had never heard of Christianity, considered such atrocities impossible, and in their laws made no provision for its punishment. Now, if crimes have reached to so frightful a maturity, we may conclude, that the depravity leading to them must have proportionably increased also.

"'The love of many shall wax cold.' The gospel has not been so ably and so widely preached, the way of salvation so clearly pointed out, since the promulgation of Christianity as now; but is there a corresponding influence? The doctrines are understood and assented to; but do the principles animate? The head says it is right; but does the heart say it is good? If these things were felt, were experienced, there would be the 'power,' as well as 'the form of godliness.' We should then witness generally, (as, thank God, we do occasionally,) conviction *of* sin, compunction *for* sin, and conversion *from* sin. In that case, 'the offence of the cross' would not have 'ceased,' as it almost has. There is no persecution, simply because the difference is so microscopic between the church and the world, that the wicked cannot see whom they persecute; they may easily mistake, and turn their weapons upon each other. We know that the true men of old were anxious for the Redeemer's second advent, 'loved His appearing,' desired His return, asked, 'Why is His chariot so long in coming? Why tarry the wheels of His chariot?' Their heartfelt prayer was, 'Thy kingdom come;' 'Come, Lord

Digitized by Google

Jesus, come quickly.' Professors in our days neglect the subject, put away the thought, almost tremble at the idea. Why?—because 'the love of many is waxed cold.'

"'*There shall come in the last days scoffers.*' The language of these men is, 'Where is the promise of His coming, for all things continue as they were since the beginning?' The fulfilment of prophecy, the signs of the times, and the approach of the Son of man, are not merely disregarded, but even ridiculed; and he that urges these subjects upon their attention is esteemed as great a fool as was Noah by the ungodly of old, when he warned them of the coming flood. The scorners of that day found their mistake when too late, and perished; and so, without repentance, will those of our own day. That these scoffers of the last day are fast multiplying, that infidelity is on the advance, few perhaps doubt; and that it will shortly develope into its most rampant form I fully believe. The true Church of Christ will not be injured by it. The real Christian will remain unmoved, for he knows how puny are the utmost efforts of man to overthrow the everlasting truth of God,—that the opponent of the Bible will be dashed in pieces, as the angry and impotent wave when it comes into collision with the deeply-seated rock. The Christian takes comfort in the consideration that it would be as easy to place a curb upon the hurricane of the sky; to compel the flowing tide to recede at human bidding; to deprive the moon of her light, and the sun of his brightness, as to blot out the revelation of Jehovah to His creatures. Oh, ye modern '*seven*,' who, however unconsciously, have aimed to undermine the Christian's hope, 'What will ye do in the day of visitation?' Our prayer for you is, 'Father, forgive them, for they know not what they do.'

"'Thus saith the Lord of hosts, Yet once—it is a little while—and I will shake all nations, and *the desire of all nations shall come.*' 'And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And *then shall they see the Son of man coming in a cloud with power and great glory.* And when these things *begin* to come to pass, then look up and lift up your heads, for *your redemption draweth nigh.*' Few, I think, will deny that we have seen the beginning of these things, who paid any attention to the political heavens since 1848. In that year we saw monarchs hurled from their thrones, and even

Digitized by Google

the Pope flying for his life, hunted like a fox, and that by his own people too.

"In 1849, we were visited by so desolating a pestilence, that, in Ireland alone, 1,600,000 passed into their graves. Next comes the Crimean war, which, in twenty months, caused the death of 500,000 men. Upon its heels trod the Indian mutiny, accompanied by barbarities such as the ear had not heard, nor the eye seen, except in the inquisition at Rome. In 1857 occurred the great commercial failures in England and Amercia, reducing unnumbered thousands to penury, who had been in affluence. In the same year the earthquake at Naples swallowed up 9000, and crippled 5000 of its inhabitants. The battles of Magenta and Solferino followed, and on their bloody fields fell, killed and wounded, 100,000 men. Last year (1861) an earthquake engulphed 20,000 persons. Verily 'nation has risen up against nation, and kingdom against kingdom, and there have been famines and pestilences, and earthquakes in divers places.' All these are 'the beginning of sorrows,' for there is a darker shadow yet to come over the world; but it shall have a silver lining for the people of God. There is still future 'a time of trouble such as never was since there was a nation; a great tribulation such as was not from the beginning of the world to this time, no, nor ever shall be.'

"The second appearing of Christ will be ushered in by unheard-of judgments, and the present state of things seems to tell us that 'the Lord is at hand.'

"Why is Europe filled with armed men? Why does every nation bristle with bayonets? Wherefore the construction of such gigantic navies? Why all this preparation? The powers of the political heavens are shaking, the kingdoms of the world are trembling, men's hearts are failing them for fear; there is a sense of insecurity, a dread of danger, a whisper of coming 'trouble,' an uneasiness among the nations, and the first gun fired in Europe will be followed by events, so vast and terrible, as shall make the ears of listeners to 'tingle.'"

The same unknown individual adds—"A distinguished living writer says, 'France is rocking, Belgium agitated, Germany ill at ease, Austria furious, Italy one huge volcano, and Turkey quietly dying.' And in another place, 'We are on the eve of terrible disturbance, and preparing for it. Science and art and national resources are taxed in all directions, in order to make the most formidable weapons for offensive and defensive war. The discovery of modern science, as embodied in the iron rail, the ocean steamer, and the electric telegraph, will

Digitized by Google

lead to such military gatherings, such concentration of troops, such lightning-like rapidity of action, such shocks of armies, as never were equalled in the history of the world. Everything seems to make ready for us no common crisis, no ordinary issue.'"

But however "the heathen may rage, and the people imagine a vain thing, and the kings of the earth may set themselves, and the rulers take counsel together against the Lord and against His anointed," "*He that sitteth in the heavens shall laugh; the Lord shall have them in derision.*"

The past conquests of the Lord insure future victories. If by His *deep humiliation* He achieved the greatest victory which this world ever beheld,—for He then vanquished the devil, the great enemy of God and His people,—what will be the result upon His enemies, when "*He will come in the glory of his Father; and be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,* who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power?" "Will he then not speak unto them in his wrath, and vex them in his sore displeasure?" "Christ, by his obedience unto death, even the death upon the cross, hath been highly exalted by God, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Father declared, in spite of the opposition of the devil and his legions, "Yet have I set my King upon my holy hill of Zion." Christ is the anointed King of the Israel of God; but as David, his type, was anointed King of Israel *long before* he actually was proclaimed as King of all Israel, so is Christ the anointed King of this world, and ordained to be judge of quick and dead; but will not be finally proclaimed before an assembled universe *till His second coming.*

Therefore, as the purpose of God in regard to the typical David was fulfilled in due time, so will "the decree of Jehovah" be accomplished, respecting His anointed Son Jesus Christ. It was indeed a vain thing for the devil and his followers ever to oppose the designs and operations of the Almighty. For though unwittingly, in every instance, the devil and his legions, by their opposition, only promoted the kingdom of our Lord, inasmuch as it gave scope to the greater manifestation of God's power. As a mighty river being impeded in its course, only gathers

Digitized by Google

greater strength, and afterwards rushes along with more devastating fury than before, so the opposition offered to God, either by the devil or by wicked men, will only rouse His insulted majesty and power, and his long-suffering mercy and grace the more to their swifter destruction. How could a creature, however powerful, ever expect to succeed against his creator? Yet this *has been,* and *is* the infatuated endeavour of Satan, and, we would add, of every wicked man. But, notwithstanding the devil's opposition, and blind man's rebellion, God's gracious purposes with regard to this fallen world *have been fulfilled, are fulfilling,* and *will be fulfilled,* till it shall be said of all and every one "*It is done.*" Has the blind rage of the Jews against Christ prevented His gracious purpose from being accomplished, for which He became man, suffered, and died? Has their precaution by setting a guard, and sealing the stone of His sepulchre, prevented His triumphant resurrection at the time He foretold? Has their continued opposition impeded His glorious ascension, and His sending the Holy Ghost upon His disciples, according to His prediction? And has their violent opposition and persecution afterwards been able to arrest the progress of His gospel, and the spread of His holy religion? Or have not, on the contrary, their mad proceedings contributed to the firmer establishment of the truth? Has not "He that sitteth in the heavens laughed at them, and had them in derision?" Has not the gospel overcome every obstacle in its God-like progress through the world,—borne down heathen superstition and worldly wisdom, and been establishing itself in the very heart of Satan's empire?

And do we not hear and read of its glorious triumph over pagan idolatry and superstitions constantly in our days? May we not say, that "the gospel is *now* preached among all nations for a witness," in one way or another? For where the voice of the missionary cannot reach, there the printed copies of the Word of God find their way.

The wicked course of the Jewish rulers "against the Lord and against His Anointed," terminated in their utter confusion. "The wrath of God came upon them to the uttermost;" and they continue to this day an awful monument of "His displeasure." And from what the Lord *has done,* in overruling the machinations of His enemies, directed against Him, for the very promotion of His kindgom, we have a fair criterion by which we may judge of what He *will do* in future.

The extent of the triumphant victory of our Lord may be inferred from the comprehensive promise of God the Father, which is, "Ask of me, and I shall give thee the heathen for

Digitized by Google

thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Those that will not bow to the sceptre of grace, will be broken with the sceptre of iron. "The Lord is waiting to be gracious, not willing the death of the sinner, but that he be converted and live." Hence, the entreating counsel, "Be wise, now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they who put their trust in him."

This is the last call before the Lord leaves the throne of grace, and occupies His seat of judgment. It applies especially to our own time. Never before were witnessed such universal efforts on behalf of the benighted nations of this fallen world to bring them under the blessed influence of the gospel, as in our own days. Never before existed such a number of benevolent societies, as there are now, to benefit the destitute, and to bring the gospel both among the rich and poor of the fallen and sinful family of man. "The angel with the everlasting gospel is now flying through the midst of heaven, to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." Therefore, if it ever were incumbent on believers to "watch and to pray," and to be in daily expectation for our Lord's coming to take His people to Himself, it is now eminently so. Let not the present lull in the state of affairs deceive any one, or betray him into an inattentive and sleepy state. We are told repeatedly by our Lord, that His second coming will be like that of a thief, who gives no previous notice of his coming. And, in the parable of the ten virgins, He tells us that both the wise and foolish virgins would slumber and sleep, just before His second advent. If, therefore, we consider the signs of the times, particularly the almost universal spread of the gospel—the excited state of the nations—the falling away from the faith once delivered to the saints—the spirit of wilfulness and insubordination among the masses, particularly the rising generations—the general feeling of insecurity—the looking for coming events amongst all classes,—and, not least, the careful inquiry which is made by the Lord's servants into unfulfilled prophecy, and the advance of knowledge in every way, I think that the candid reader will admit that there is an amount of proof, an accumulation of

Digitized by Google

evidence sufficient to render it in the highest degree probable, if not certain, that portentous events, gigantic changes are at hand, which will usher in the coming of our blessed Lord and Saviour. The worldling and scoffer will, alas! pay as little attention to these premonitory warnings as the unbelieving Jews did to the predictions of the state of humiliation of Christ's first coming. For, "None of the wicked shall understand." As the antediluvians disregarded the preaching of Noah of the coming flood, so do these turn away from the subject of Christ's second coming. But will their disregard to this solemn event prevent, or even postpone it a single day? Will it not overtake them "as a snare," and sweep them away as by a flash of lightning into everlasting misery and despair? But, while the ungodly will be covered with confusion and dismay, the people of God will not only "be safe from every evil," but will be exalted to glory and happiness unspeakable.

In conclusion, allow me to commend a prayerful attention to the important subject of our Saviour's second advent. There is a meetness required, in order to welcome Him, and to rejoice in His glorious appearing. This is implied in the apostle's words, "And now, little children, (Gr., τεκνία,) *abide* in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Art. III.—CHRIST'S SECRET ADVENT.*

In the following paper we shall endeavour to give some reasons against the secret coming of Christ, for the Church: shewing that at "the Day of the Lord," (which is "the Day of Christ,") both the Church and the Jewish nation will be delivered out of great tribulation, by the glorious appearing of our great God and Saviour Jesus Christ. Tit. ii. 13.

1. Because "The Day of the Lord" is not a period of one thousand years, or a millennial reign of Christ personally on the earth for that time, previous to the everlasting age.

"The Day of the Lord" (in its extended sense) is a period of time previous to the Messiah's coming or appearing, in which He sends judgments on the Jewish nation for national

* While we ask the reader's attention to the following Article, we do not endorse all its arguments or conclusions.—Editor.

Digitized by Google

sin, causing the great tribulation, (Matt. xxiv. 21, 22.) This is well seen in Joel i. 15, ii. 1, 2; Zeph. i. 14–16, also ver. 12.

The great tribulation is often called "the indignation," (against Israel,) (Dan. xi. 36; Isa. x. 25; Ezek. xxii. 24, 31;) and will occur in the seventieth week (of years) in Dan. ix. 26, 27, excised from the other sixty-nine weeks by an interval of more than 1800 years of wandering time to the Jews.

The seventieth week will find them hereafter partially restored to their own land, in unbelief, gathered in the Lord's wrath, (Ezek. xxii. 19–22,) to be purified in the furnace of affliction for national sin; during which the Jewish Christian Church will be miraculously preserved, (Isa. xxvi. 20,) in the place prepared for her in the wilderness for 1260 days, (Rev. xii. 6, 14;) and after which a fountain will "be opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness," (Zech. xiii. 1.)

The last 1260 days of the seventieth week (three and a half years) is called "the last end of the indignation," (Dan. viii. 19,) or "the time of the end," (Dan. viii. 17, xii. 4, 9.)

At the end of this "end," will be "the great and terrible day of the Lord," the "notable day" of His coming, (Acts ii. 20,) in its restricted sense, the actual day of His appearing, (Joel ii. 31, 32.)

Then the Messiah's never-ending reign will begin, (Dan. ii. 44; Isa. ix. 7; Luke i. 33;) and Israel is saved with an everlasting salvation, world without end, (Isa. xlv. 17.)

Thus there is no previous millennium.

"The tribulation" of the Jews, therefore, concludes with the Lord's coming, and should not be confused with the judgments He will inflict upon their enemies after He appears.

The day of their judgment, and of the quick and dead, &c., should not be restricted to twenty-four hours, but will most likely occupy the seventy-five days above 1260, mentioned in Dan. xii. 6, 7, 11, 12; for "Blessed is he that waiteth and cometh to the 1335 days."

2. Because the secret taking away of the Church before "the tribulation" begins, is directly opposed to what Paul says of the last days: "all who will live godly in Christ Jesus shall suffer persecution," (2 Tim. iii. 12.) The Church will then be in fiery trial, as it was at first, and will not obtain rest (in heaven) till Christ comes, (2 Thess. i. 7;) but a portion of it will fly to the wilderness, and be preserved there for the 1260 last days before He appears, (Rev. xii. 6, 14.) In "the great tribulation—the great one," (see Greek,) "a great multitude" will be martyred, not only of the Jews,

Digitized by Google

(Rev. vii. 4–8, xiii. 8, xx. 4,) but of the Gentiles, (Rev. xiii. 7,) in all nations, (Rev. vii. 9, 14 ;) for the horn (Antichrist) will make war with the saints, and prevail against them, " until the Ancient of Days" comes, (Dan. vii. 21, 22,) and " the fulness of the Gentiles be come in," (Rom. xi. 25.)

3. Because in 2 Peter iii. 8–10 believers are exhorted to patience for the Lord's coming to end all their troubles: though Peter does not say it will be a thousand years before the Lord comes. This would contradict apostolic teaching everywhere else; which runs thus: " The Lord is at hand," (Phil. iv. 5;) " The Judge standeth before the door," (James v. 9;) " The night is far spent, the day is at hand," (Rom. xiii. 12.)

The apostle assures believers of the certainty of the day they were " looking for and hasting unto ;" also that it would come suddenly, (1 Thess. v. 3, 2,) upon the unbelieving world "like a thief in the night." James's teaching is to the same effect: " Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh," (James v. 7, 8.) And Paul says, " For ye have need of patience, that, after ye have done the will of God, ye might receive (the fulfilment of) the promise; for yet a little while, and he that shall come will come, and will not tarry," (Heb. x. 36, 37,) . . . "run with patience," (Heb. xii. 1, 3.)

4. Because 1 Thess. v. 4, 5, says to the Church, " But ye, brethren, are not in darkness that that day should overtake you as a thief."

It is to the wicked and unbelieving that Christ will come the very same day, unexpectedly, and undesired, " as a thief in the night," (1 Thess. v. 2, 3.)

Rev. iii. 3, agrees with this: " Watch, lest I come as a thief." This passage speaks of the future personal coming from heaven, whence the Church looks for the Saviour to appear with such power as shall " subdue all things unto Himself," (Phil. iii. 20, 21.)

It is clear, therefore, that it is only to the unwatchful that Christ could come "as a thief."

The secret stealing away of the Church, like a thief, is derogatory alike to Christ's dignity, power, and glory.

5. Because when Christ comes as the Archangel to receive the Church to Himself, (1 Thess. iv. 16.) He at the very same moment appears as Michael the Archangel, (Jude 9: for there

Digitized by Google

is but one archangel,) the chief Prince of the Jews, to deliver them out of the great tribulation, (Dan. xii. 1; Jer. xxx. 7,) and put an end to it by destroying the Anti-Messiah "with the brightness of His coming," (2 Thess. ii. 8.)

In 2 Thess. ii. 3, 8, we are told that the coming of Antichrist will precede the personal advent of the Messiah, and that the Lord will come to destroy the man of sin. The same order is taught in Dan. vii. 8, 21, 22, and everywhere else in Scripture.

6. Because Christ's glorified humanity is to sit at the right hand of the throne of God (His Father's throne, Rev. iii. 21) until He comes to take His own throne, and put all His enemies under His feet, (1 Cor. xv. 25; Ps. cx. 1.)

Christ cannot, therefore, come previously in a quiet or secret sort of way for the Church.

"Unseen and noislessly,"—oh no! it will be "with a shout; with the voice of the archangel and with the trump of God," (1 Thess. iv. 16:) "with the great sound of a trumpet," (Matt. xxiv. 30, 31;)—"the last trump, for the trumpet shall sound," (1 Cor. xv. 52;) not quietly, nor unseen, for His voice will then wake the dead, (John v. 28, 29,) and cause "a resurrection both of the just and the unjust," (Acts xxiv. 15.)

The secret stealing away of the Church, like a thief, is quite inconsistent with these scriptures. Christ will descend with a shout, so as to be heard: and, as to being seen, God's Word says, "and every eye shall see Him," (Rev. i. 7,) "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," (Matt. xxiv. 27.) He comes with "the armies in heaven," (departed glorified spirits,) and remains "in the air" till they are joined to their glorified resurrection bodies, (for "the dead in Christ shall rise first," 1 Thess. iv. 16:) they will be accompanied by the quick (who are changed) in the twinkling of an eye, (1 Cor. xv. 52;) and then all come with Him in glory and power, (Col. iii. 4; Rev. xix. 14.)

7. Because, though the bridegroom will come with clouds, (Rev. i. 7,) yet it will be with power, (Matt. xxvi. 64,) and great glory, (Matt. xxiv. 30; Luke xxi. 27;) "riding on the heavens in thy (Israel's) help," (Deut. xxxiii. 26,) as he is represented in Ps. xlv. 4, 3, and Rev. xix. 11: and with a sword or sickle, with which to reap the harvest, or vine of the earth. "Behold a white cloud, and upon the cloud sat like unto the Son of man . . . and he that sat upon the cloud thrust in his sickle on the earth; and the earth was reaped," (Rev. xiv. 14–18.)

Digitized by Google

Here might be argued, "Let both grow together until the harvest," (Matt. xiii. 30, 41;) but it is not right to do so, as the parables are about the Jewish nation, and the righteous in them are the *godly* Jewish remnant who are "to inherit the earth," (Matt. v. 5; Ps. xxxvii. 29,) when the wicked are first weeded out of it.

The Christian Church (composed of Jews and Gentiles) was not spoken of by our Lord; it was a mystery "hid from generations and ages," (Col. i. 26,) and not revealed (Eph. iii. 5, vi. 2) till the Jews had rejected the kingdom by blaspheming the Holy Ghost, (Acts xviii. 6, xiii. 45, 46.)

8. Because He will also come in flaming fire, to do at the same time the many things mentioned in 2 Thess. i. 7–10; viz., "give rest; be glorified in His saints; admired in them that believe in that day;" also "take vengeance," for it is "the day of judgment and perdition of ungodly men," (2 Pet. iii. 7:) and as to fire, it will be the day of the world's regenerating fire, out of which will come the new earth "wherein dwelleth righteousness," (2 Pet. iii. 10, 13.)

9. Because the day He comes to deliver Israel, is the day of His coming for the Church, which will "look for Him to appear the second time without sin unto salvation," (Heb. ix. 28:) there is only one second coming, not even two stages in that coming: one shaking more, (Heb. xii. 26, 27,) "that those things which cannot be shaken may remain." "In that day when He ariseth to shake terribly the earth, the wicked shall go into the holes of the rocks to cover them from the glory of his majesty," (Isa. ii. 19,) and shall say, "Fall on us and hide us from the wrath of the Lamb," (Rev. vi. 16.) "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land: and I will shake all nations, and (then) the desire of (all persecuted saints in) all nations shall come," (Hag. ii. 6, 7.)

10. Because the Messiah's kingdom begins immediately after (Matt. xxiv. 29) this great shaking; for there is no space between His coming and His appearing.

Peter teaches that "the heavens must receive (retain) Christ until the times of restitution of all things," (Acts iii. 31;) "until the appearing of our Lord Jesus Christ, which in his times he shall shew," (1 Tim. vi. 14, 15;) for when the Lord comes again as Jehovah-Jesus, bearing "that name which is above every name," then "every knee shall bow," (Phil. ii. 9–11.) He will not slip away unseen and unheard; He will not come from and go back to heaven previous to the restitution.

11. Because we are told that believers do well to "take

Digitized by Google

heed unto the sure word of prophecy until the day dawn," (2 Pet. i. 19.) This shews they will remain on earth till the day dawns, and not be taken away any time or years before it.

12. Because the signs of the Messiah's coming in Matt. xxiv. 3-31, though given with regard to the Jewish nation and land, are contained in the New Testament, and therefore must be specially for the warning of believers in Jesus. Accordingly, we find it is the Jewish Christian Church that will fly to the mountains, for, having "the testimony of Jesus Christ," (Rev. xii. 17,) they will know the sign at which they are to flee in all haste; "the abomination of desolation" in Matt. xxiv. 15, 16, being the "image of the beast" in Rev. xiii. 14, 15.

13. Because "when these things begin to come to pass," (the signs) . . . "redemption draweth nigh," (Luke xxi. 28 :) redemption not only of the godly Jewish remnant, but of the Church, of the earth from the groaning of creation, and of the world from the dominion of Satan; for it is at "the dispensation of the fulness of times" that "the redemption of the purchased possession" will take place (Eph. i. 10, 14) at the coming of the Lord, and "the manifestation (with Him) of the sons of God," (Rom. viii. 21, 23 ;) those who, having departed this life, are "with the Lord," and come with Him, to meet the rest (the quick) "in the air."

14. Because "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke xxi. 24.) This means power over the Jews, and this power will not end till Antichrist has appeared and specially persecuted the Jews for forty-two months, (Rev. xi. 2, xiii. 5,) the 1260 last days, and till the Messiah comes to dash him and his ten kings (the ten toes, Dan. ii. 42) to pieces like a potter's vessel, (Ps. ii. 9 ; Rev. ii. 27.) Then will Gentile supremacy over the Jews be ended for ever, and Messiah's kingdom over Israel be established world without end, (Dan. ii. 37-45, vii. 14, 27.)

15. Because by Paul's argument in 2 Thess. ii. 1, 2, "the day of Christ" is to be a time of trouble.

God will "recompense tribulation to them that trouble you; and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven in flaming fire," (2 Thess. i. 6, 7 ; Isa. xxx. 30.)

The Thessalonians knew by the apostle's teaching that the time of Christ's coming and of their gathering together unto Him would be one of such trouble, that their tribulations being then very great, they were tempted to believe "the day of Christ" was actually present or begun.

Digitized by Google

In correcting this mistake Paul gives proof of futurity, for the great intervening event, the revelation of the man of sin, has not happened yet, as Popery is not *the* Anti-Messiah.

16. Because Paul in Heb. x. 25, 27, exhorts the Christianised Jews of his own days, not to neglect assembling themselves together, and to do everything enjoined upon saints, "so much the more" as they saw "the day approaching" which with fiery indignation was about to devour the adversaries. (This is the right translation of verse 27.)

Paul thought the day was just "at hand," (Phil. iv. 5 ;) for this dispensation (whilst the Jews are wandering) was not revealed to the apostles, (Acts i. 7 :) it is a gap, or break in Scripture; which, however, is recognised in a few texts, such as Matt. xxv. 19, and Hosea iii. 4.

In 2 Pet. iii. 12, saints are exhorted to be "looking for and hasting unto the coming of the day of God." It was, therefore, to be wished for, and expected by the Church, though it "will burn as an oven," and destroy those who obey not the gospel of Christ. Compare Mal. iv. 1 with 2 Thess. i. 8–10. It is "the great day of His wrath," (Rev. vi. 17,) and who may abide "the day of His coming, and who shall stand when He appeareth?" (Mal. iii. 2.) "The day of God" to the Church, is "the day of judgment and perdition of ungodly men," (2 Pet. iii. 7,) who, "willingly ignorant," will scoff at all the warnings given them of the Lord's speedy second coming. "Where is the promise of His coming?"

17. Because the Church will be on the earth till the consummation of all things, for Christ says to it, "Hold fast till I come . . . unto the end," (Rev. ii. 25–27.)

18. Because the Church, being on the earth till "the end," she cries thence to the Bridegroom, "Come," (Rev. xxii. 17.)

The Spirit and the bride will say in the time of the end, "Come," (Lord Jesus,) and "him that heareth (will) say, "Come," (Lord Jesus.)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," (Matt. xxiv. 14.)

19. Because "the end" (1 Cor. xv. 24) is at His coming, (1 Cor. xv. 23,) when all His enemies are under His feet, and when He shall have put down all rule and all authority and power, and subdued all things unto Himself, (1 Cor. xv. 28,) then He will have taken His kingdom, (Rev. xi. 15, 17.)

20. Because the saints are to be gathered to Christ "in the air," apparently to remain there until their enemies are judged: for the marriage of the Lamb in heaven (Rev. xix. 7–9) seems

Digitized by Google

to conclude this "judgment unto victory," (Matt. xii. 20,) this conquest of all His enemies, (Rev. xix. 11–21,) which is shared in by the saints, (Rev. ii. 25–27.)

21. Because there is to be but one ascension of saints (1 Thess. iv. 13–17) "at His coming," (1 Cor. xv. 23;) the martyrs out of the great tribulation must, therefore, be waited for, (Rev. vi. 10, 11.) (The ascension of the two Jewish prophets in Rev. xi. 10, 12, is a special occurrence previous to His coming.)

The Church would not be complete, as the one body of Christ, if the Lord came secretly and took up some elect, leaving others on the earth to be taken into heavenly glory afterwards. There would in that case be two bodies, and an ascension into heaven of which Scripture says nothing. Its teaching is, that Christ died as "head of the Church, that He might present it to Himself a glorious Church" . . . "He is the Saviour of the body," (Eph. v. 23, 27.)

"They that are Christ's at His coming," (1 Cor. xv. 23,) and not a part of them only.

"This is the first resurrection," (Rev. xx. 5.)

As the Church ascends "in the twinkling of an eye," (1 Cor. xv. 52,) it cannot be judged on the earth.

22. Because the wicked and the righteous dead are to be raised up the same last day.

As the dead in 2 Tim. iv. 1 cannot be the instantaneously-ascended Church, they must be the wicked dead, whose "time to be judged" (Rev. xi. 18) is "at His appearing and His kingdom." When the Judge appears, then the great white throne of judgment will be set up, (Rev. xx. 11, 12.) The wicked will rise soon after the righteous, (Dan. xii. 2; John v. 29,) to be judged by the word, (John xii. 48,) on the very same "last day" as the righteous are to be raised up. Compare John vi. 39, 40, with John xii. 48.

The "rest (or residue) of the dead," (Rev. xx. 5,) who do not rise for a thousand years after the commencement of Christ's eternal reign, must be the heathen who never heard of Christ, and never rejected Him or His word.

The sea gives up its dead that "last day," (Rev. xx. 13,) for the time of its regeneration is come at the appearing of the Judge and the establishment of His kingdom. The sea will continue to exist as a mode of communication, (Isa. lx. 5, 9;) and as the boundary of the Redeemer's peculiar portion, (Zech. ii. 12,) His land of Israel, (Ps. lxxii. 8, lxxxix. 25;) "and His dominion shall be from sea to sea, and from the river (Gen. xv. 18) to the ends of the earth," (Zech. ix. 10,) Immanuel's land.

Digitized by Google

For these reasons it should be now quite obvious that the terms rendered "coming," "appearing," "revelation," &c., are used interchangeably with reference to the second visible glorious advent of the great God our Saviour Jesus Christ.

There is one thing certain with respect to His second advent,—our Lord will not return (to Zion) till the Jews repent.

This is plainly revealed in Hosea v. 15, vi. 1; in Matt. xxiii. 39; and in Acts iii. 19, 20, which should be translated thus: "Repent ye, therefore, and be converted, that your sins may be blotted out, and that the times of refreshing may come from the presence of the Lord: and he shall send Jesus Christ" . . . "unto them that turn from transgression in Jacob," (Isa. lix. 20; Rom. xi. 26, 27.)

A third part of the partially-restored Jews will repent during their great tribulation, (Zech. xiii. 8, 9,) and at the same time "the dispersed of Israel" will turn to the Lord their God (Deut. iv. 19–31, xxx. 1–6) and be gathered into their land after the Deliverer has come to Zion, (Ezek. xx. 33–44.)

"Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel," (Acts v. 31.)

We should look for the signs of the Redeemer's coming (given in Matt. xxiv.) among the Jews, and not among the Gentiles.

The fig-tree (the emblem of the Jewish nation) has not yet begun to bud, (Matt. xxiv. 32, 33;) but the end of their history may soon be resumed, and the fulfilment of prophecy be recommenced.

Art. IV.—THE DESIGN OF GOD WITH MAN IN CHRIST.

Man was created "in the image of God, and after His likeness;"—and by God was ordained as ruler over this earth. For God said, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth," (Gen. i. 26.) Now, this original design of God with man, though interrupted by the fall, *was not,* and *cannot* be frustrated. None of God's purposes, conceived from all eternity, can be defeated. They are as unalterable as God himself. And this postponement even, in consequence of the fall, and the evil occasioned thereby, only gave scope for the greater manifestation of God's infinite love, mercy, and

Digitized by Google

condescension to His creature man. Satan's lie, employed to ruin our first parents, and to prevail finally upon Eve to take of the fruit of the forbidden tree, through the marvellous interposition of God in Christ, will be made a truth. For he said, "God doth know that in the day ye eat thereof then your eyes shall be opened; and ye shall be as gods, knowing good and evil," (Gen. iii. 5.) In Christ, man—redeemed man—shall actually become as God, and shall share in all the happiness, the glory, and dignity of the God-man, Christ. St Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ," (Rom. viii. 17.) And St John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God:" . . . and then proceeds, "Beloved, *now* are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is," (1 John iii. 1, 2.) And in the book of Revelation we read, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen," (Rev. i. 5, 6;) (comp. Rev. xxi. 3, 4.) And Christ says, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," (John xiv. 3.) Again, (in John xvii. 21, 22,) He prays, "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: . . . and the glory which thou gavest me I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be perfect in one," &c., &c.

If, then, all the evil introduced into this world by the fall, has been overruled by God to man's greater glory, dignity, and happiness, *in* and *through* Christ: "for God made Him sin for us, who knew no sin; that we might be made the righteousness of God in Him," (2 Cor. v. 21,)—can we doubt for a moment, that God's design with man *will*, or *can* ever fail being accomplished? or shall His purpose not be realised in the end in a far more enhanced state in Christ than if he had never fallen? Of this we have the fullest declaration and strongest assurance in His never-failing word and precious promises. Man, originally ordained as ruler of this earth, and lord of all things in it, will infallibly be promoted to this high position *in* and *through* Christ our Lord. A striking prophecy, declarative of this truth, we have *in the eighth*

Digitized by Google

psalm. This psalm is distinguished for its *majesty, fulness, and depth* of meaning. There is an elevation and comprehension of the spirit of prophecy in it, which are surpassed by few psalms. It embraces *the present, past, and future;* and foretells the destiny of man, as manifested in Jesus Christ our Lord, according to the purpose of God's grace, in a most wonderful manner.

It is called a psalm of David; but a greater than David is here. The Spirit speaks through him prophetically of Christ's deep *humiliation,* and subsequent *exaltation* to the highest dignity and glory. It is quoted four times in the New Testament, and always applied to Christ, (see Matt. xxi. 16; 1 Cor. xv. 27; Eph. i. 20–22; and Heb. ii. 5–9.) It is therefore a highly prophetic psalm, in which the Spirit of Christ "testified beforehand the sufferings of Christ, and the glory that should follow." In fact, Christ speaks in it, with God his heavenly Father addressing Him as Lord of heaven and earth; and declaring, in deep adoration, His feelings about His kingdom, and the unfathomable mystery of His good pleasure, according to which He *willed* it, that through the most *unlikely* means, and from the *humblest* beginnings, all things in heaven and earth should be comprehended and united in Christ, to the intent that God might be magnified in all. On this account, He begins and ends with lauding and magnifying His holy name.

In order to perceive the applicability of this psalm to our subject the better, let us endeavour to explain it.

Though David is named in the title of this psalm, its general character and import prohibit its being applied to any particular event in David's history. It is remarkable that St Paul in quoting it (Heb. ii. 6) does not say, David declares, but "one in a certain place testified, saying," (*διεμαρτύρατο δέ που τὶς λέγων, κ. τ. λ.,*) by which the apostle shews, that though David was its writer, another was the speaker. Moreover, he intimates thereby that, under the outward form of expression, deep truths are concealed.

This psalm shews that man, though now a fallen and sinful creature, and surrounded with enemies both cunning and powerful, and has to contend with many adverse circumstances, through Christ he will be raised again to the highest dignity and glory, and shall triumph over all his enemies. He shall not only be reinstated into the power and position, lost by the fall; but be exalted to a participation of the power and glory of Christ himself, by reason of his co-heirship with Christ, to whom, as St Paul says, God the Father "hath put all things in subjection. For in that he hath put all things in subjection

Digitized by Google

under him, he left nothing that is not put under him." To this the apostle adds, "But *now* we see not yet all things under him. But we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honour," (Heb. ii. 8, 9.) And, in another place, as if continuing this subject, he says "For he (Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death," (1 Cor. xv. 25, 26.)

These are the leading truths contained in this psalm, which direct us to the very close of this dispensation. Can we then wonder that the writer should break forth in a rapture of holy joy, and say, "O Lord our Lord," &c., (or, Jehovah our Lord?)

The name or the perfections of the Lord are excellent in all the earth, and are extolled with every revolving sun. Scattered as God's children are over the face of the whole earth, they daily laud, praise, and magnify His glorious name. When we present our evening sacrifice of praise and thanksgiving to Him for the mercies of the day, our brethren in the far West present their praise and worship for the safe keeping of the night. Thus, even now, the name of the Lord is extolled upon the whole earth, and His glory reacheth above the heavens. However, what is our praise *now*, to what it *will be!* When Christ shall come again, and His salvation will be fully realised, then our praise to the Lord will be perfect and unceasing. It should be borne in mind on reading this psalm, that its burden is, *the restoration of man in and through Christ.* Through Him, as the second Adam, all will be restored that was lost by the first. And this is to be accomplished by means, and by an agency that appears to the worldly-wise contemptible and foolish. The gospel has been, from the beginning, "to the Jews a stumblingblock, and to the Greeks foolishness." "But unto them that are saved, both Jews and Greeks, it is the power of God, and the wisdom of God." It is a fundamental law in the kingdom of God, to overcome the opposition of the devil and wicked men, by means that appear foolishness to them. "Because," saith St Paul, "the foolishness of God is wiser than men; and the weakness of God is stronger than men." On this account, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;" yea, "and base things of the world, and things which are despised, hath God chosen; and the things which are not, to bring to nought things that are,"—to the end, "that no flesh should glory in his presence," (1 Cor. i. 23, &c.) Hence, the Psalmist declares, "Out of the mouth of babes and sucklings hast thou

Digitized by Google

ordained strength," or, as quoted by our Saviour, "hast thou perfected praise." Babes here must not be limited to children in age, but they must be regarded as denoting God's children in general—the simple believers in Christ—who, though helpless as babes in themselves, are strong in the Lord. In this sense this expression is evidently employed by our Saviour, (Matt. xi. 25,) where He addresses God: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." As the Lord "perfected praise" out of the mouth of babes in the temple of Jerusalem, before His enemies—the unbelieving Jews—*so has He done*, and *is doing now*, before His enemies, who oppose Him by endeavouring to explain away His word, and assail His divinity. And thus He will do, till "the great enemy"—the devil, and "the avenger"—the great Antichrist or the beast, with every opposing power—"shall be stilled," or caused to cease their opposition, by Satan being "shut up in the bottomless pit," and the beast, with his followers, "cast into the lake of fire burning with brimstone." As the lisping infant sets forth the power of the Almighty, and utters His praise, so the feeblest saint magnifies God's glory and power by overcoming the most potent enemy. The saints, though feeble in themselves, are all-powerful in their Lord. "The strength of the Lord is made perfect in their weakness;" and "it is the Father's good pleasure to give them the kingdom." "Blessed are the meek; for they shall inherit the earth." Christ has overcome every enemy, and through Him they shall overcome. Christ triumphed by firm reliance on God, and by patient endurance under the most aggravated sufferings and insults; and in the same manner will the believer in Christ overcome. In the book of Revelation, (xiii. 10, and xiv. 12,) these graces are particularly pointed out as the weapons which the believer is to employ in his conflict with the beast. Thus, "here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Whilst childlike *confidence in Christ* must be cherished, *self-reliance* must be guarded against.

The Psalmist now turns his attention to the glory, power, and majesty of God, as revealed in the works of creation, verse 3. Here we must call to mind the surpassing brilliancy of the starry heaven in an eastern clime. Contrasting these works of God's fingers with man, the Psalmist exclaims, (verse 4,) "What is man," (Heb. אֱנוֹשׁ, fallen man,) "that thou art mindful of him? and the son of man," (Heb. בֶּן־אָדָם) "that thou visitest him?"

Digitized by Google

There is evidently a comparison here between man in his fallen state, and in his state of innocency. In either case, the Psalmist wants to represent God as infinitely exalted above the creature. We ought therefore to render this passage thus:—"What is fallen man that thou art mindful of him? or even the son of man, that thou visitest him?" We are too little impressed with our extreme insignificancy, when compared with God's infinity.

Were we to realise this fact more, we should entertain a more profound idea of God's love and condescension to us in Christ. What induces the heavenly worshippers to "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power," but this very feeling? They know from blessed experience, the infinite love of God manifested in the redemption of man. Great as God's love *now* appears to those who enjoy it in the hope of everlasting life, it will appear incomparably greater when we shall be able, "with all saints, to comprehend His love in all its height and depth, and its length and breadth." The more we increase in the knowledge of God, the better shall we apprehend His love in Christ Jesus, and the more profound will be our worship and praise. The future state will unfold the mystery of redemption in a very different way from the present. The apostle Paul, in quoting this psalm in his Epistle to the Hebrews, plainly refers this subject to another world. His words are, "For unto the angels hath he not put in subjection the world to come, whereof we speak." Man has indeed cause to rejoice, in knowing that God has visited him in Jesus Christ our Lord.

In verse 5, evident allusion is made to the humiliation of Christ. The expression, "a little lower," (Heb. word מְעַט, little lower,) does, however, not denote *degree*, but *time*. St Paul, in quoting this passage, writes, "*ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους*," (Thou madest him a little while inferior to the angels.) In order to redeem man, Christ "had to take upon himself the form of a servant, and make himself of no reputation," (Gr. *κενόω*,) or lay by His divine glory, (comp. John xvii. 5,) whilst suffering the deserts of man's sins. "This obedience unto death, even the death upon the cross," was the way to the highest exaltation, glory, and power. As God-man, He is now "crowned with glory and honour;" and as the latter verses of this psalm express it, He is invested with power and "dominion over all the works of God."

In Christ, we have a perfect picture of God's design with man. His humiliation is our own, and His exaltation is ours

Digitized by Google

likewise. Whilst He is Lord of all the angelic hosts, (Heb. i.,) and can command their legions, (Matt. xxvi. 53,) on our account He humbled Himself so, that He needed their help and support, (Luke xxii. 43.) Similarly is fallen man abased now, and placed in a position in which he requires the help and support of those creatures over which he was originally placed as lord and governor. But, through the gracious visitation of God in Christ, this state of humiliation will be exchanged for one of endless bliss and glory. Surely, then, "God hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him."

In view of the glorious truths thus brought to our notice, should we not with St Paul, "count all that was given to us, as loss for Christ?" With the apostle, we should "forget those things which are behind, and reach forth unto those things which are before." God has revealed to us His gracious purpose in Christ, that we might have strong motives to "deny ourselves, to take up our cross, and to follow Christ." This psalm begins and ends with praise. And certainly, nothing is more becoming for those who hope to spend an eternity in "lauding and praising Him that sitteth upon the throne, and the Lamb for ever and ever," than praise.

Art. V.—GOD IN HISTORY.*

This is rather a remarkable work. Its aim is "to establish the existence of a law regulating movements in the realm of history not dissimilar to the law that prevails in the realm of matter," and so to construct "a new argument in favour, not only of the divine origination, but also of the divine care and superintendence of things"—to shew how "the results and effects produced in human history have verified the promises made, and fulfilled the obligations undertaken by the Author and the first heralds of the Christian religion; specially in relation to the growth of human freedom, and the advent of a corporate incarnation of the spirit of Christian union"—all intended in favour of Christianity—and to shew the "pregnant signs and unmistakable tendencies of the present age, pointing, as without doubt they do, to the not distant triumph of truth and right, and the utter destruction of error and injustice among all nations, and kin-

* The Divine Footsteps in Human History. W. Blackwood & Sons, Edinburgh and London, 1862.

Digitized by Google

dreds, and tongues, and peoples, throughout the earth." In seeking the attainment of these objects, Scripture is resorted to chiefly as a repository of facts. The author has, we think, established the existence of the law above mentioned, by going over a very large portion of history, and pointing out what are commonly called coincidences, and these are so exceedingly numerous, so strikingly symmetrical and proportioned as to time, and so connected with one another, as to produce the conviction that they mark the evolution of a plan extremely complicated but constructed upon strict mathematical principles. This part of the work is an attempt at a philosophy of chronology. It is a contribution to natural theology from a new field. It consists, however, chiefly in a statement of results. It does not enter upon any explanation of the manner in which the influences or streams of influence arising from given events operate to the production of other events of a certain character occurring at certain definite distances. It is extremely concise and synoptical, and it is impossible to give a satisfactory outline of it in a short notice. The following extract will give some idea of the author's method of procedure, and also of the way in which he expounds Scripture, for it is part of an explanation of some verses in the first chapter of Ezekiel:—

"But there is a third series of illustrations yet more intricate and complex than the preceding two. The wheels in this instance comprise Asiatic as well as European events. Starting once more from the year B.C. 606, there are other three large wheels in addition to the one which has its centre in the year A.D. 606, and its termination in the year A.D. 1818.* Two of these have their centres in the years A.D. 563 and 596 on one side of the year A.D. 606, and their termination, as explained in a previous chapter, in the years A.D. 1732 and 1798. The fourth and remaining wheel has its centre in the year A.D. 622 on the other side of A.D. 606, and has its termination in the year A.D. 1850. This is a wheel of Asiatic events exclusively, commencing with the overthrow of the Jewish kingdom in the year B.C. 606, and having its centre in the rise of Mohammedanism in the year A.D. 622, and its termination in the commencement of the modern revolutionary epoch in China in the year A.D. 1850, which year is, moreover, the centre year of joint European and Asiatic history in recent times. We are thus supplied with four wheels within each other, the third of which terminates in the year A.D. 1818, it being also the centre year of modern European and American history; and the fourth having its termination in the year A.D. 1850, which is at the

* Union of Presbyterians in Ireland.

Digitized by Google

same time the centre of modern and Asiatic history. The next example in this series of four wheels having their appearance and their work, as if a wheel were within the middle of a wheel, has the fourth wheel of the immediately preceding illustration for its large wheel, commencing in the year B.C. 606 and ending in the year A.D. 1850. The last half of the first wheel comprises nearly the entire duration of the second wheel, which has its commencement in the permanent introduction of Christianity into Scotland in 563, its centre in the beginning of papal aggression in England in the year 1205, and its termination in the complete development of the United Presbyterian Church of Scotland in 1847. The last half of this second wheel constitutes nearly the entire third wheel, which begins with the grant of English Magna Charta in 1215, has its centre in the separation of England from Rome in the year 1534, and its termination in the Turkish crisis of 1853, which occasioned a political union of action between France and Britain. The terminations of these three wheels form a chamber of modern European and Asiatic history—the termination of the first wheel, the year 1850 being its centre; the termination of the second wheel, the year 1857 being its commencement; and the termination of the third wheel, the year 1853 being its end. The last half of the third large wheel comprises the entire fourth wheel, which begins with the separation of England from Rome, dating from 3d November 1534, has its centre in the English revolution, dating from 6th February 1689, and its termination in the full accomplishment of the act of secession from the Established Church of Scotland and the advent of the Free Church on 22d-23d May 1843. This completes this example of four wheels having 'their appearance and their work as if it were a wheel within the middle of a wheel.'

"The termination of the fourth wheel, the year 1843, is also the beginning of a second wheel of modern European and Asiatic history, having a common centre, the year 1850, and terminating in the political earthquake which threatened destruction to the Indian empire of Britain in 1857. The great centre of modern European history is the year 1818, and the year 1850 is the centre of modern European and Asiatic history. Two modern chambers of each are connected together, making four wheels between them; and they are, further, the continuation of two large chambers of joint Asiatic and European history. Mohammedanism was established politically as well as ecclesiastically when Jerusalem was captured in 637. It has throughout its history acted as a check and counterpoise to Romanism. In 1213, Rome, aided by a threatened French

Digitized by Google

military invasion of England, succeeded in bringing the English nation under the ecclesiastical and political yoke of the papal system. Immediately following this humiliating occurrence to England, the foundation of the nation's ultimate civil and religious freedom was laid in the grant of Magna Charta in 1215. First came the fruition of the bane of Romanism in 1213, and then followed the sowing of the seed of the antidote in 1215. These form the centre of two wheels, having their joint commencement in the year 637, in the full revelation of Mohammedanism as the appointed ecclesiastical and political rival of the Papacy, and their respective terminations in 1789 and 1793, which witnessed the beginning and the end of the utter overthrow of the ecclesiastical and political fabric of France, the steadfast ally of Romanism throughout its career. The terminations of these two wheels, the years 1789 and 1793, become in turn the starting-point in modern European history of two wheels which have their common centre in 1818, and their respective terminations in the fruition of ecclesiastical freedom and union within the home dominion of Britain in 1843 and 1847. These two latter terminations being in like manner the commencement of two wheels of modern European and Asiatic history, having for their common centre the year 1850, and their terminations, first, in the year 1853, in which Russian aggressiveness endangered the prolonged existence of the Turkish empire, and brought about united political action on the part of France and Britain; and, second, in the twofold occurrence of 1857, the Indian mutiny, and the war with China, the latter of which occasioned a renewal of united political action on the part of France and Britain. Thus, commencing with the full rise of Mohammedanism as an Asiatic religious system and the rival of Romanism, there are three continuous double chambers of joint European and Asiatic history, ending with signs of weakness and decay in Turkey, and sources of trouble and commotion throughout Asia.

"Once more, the beginning of the rise of Mohammedanism as a religious system, and the rival of Romanism ecclesiastically and politically, was in the year 622. Taking the same centres, the years 1213 and 1215—two important years in the history of Britain, the modern ecclesiastical and political rival of Rome—the respective terminations are the years 1804 and 1808, in the first of which the new imperial dynasty of France was founded by Napoleon, after the entire overthrow of its ancient monarchical regime, and in the latter of which the Emperor Napoleon annexed the territory of Rome's civil dominion to the French empire, and made the pontiff a prisoner. Other two

Digitized by Google

wheels date from the foundation of the Anglican ecclesiastical system, in the confirmation by Rome of the appointment of Augustine as the first Archbishop of Canterbury in 598. The Pope's claim to nominate a successor to the vacant archiepiscopal see of Canterbury, in the year 1205, originated the struggle which ended so disastrously to the King of England in the year 1213. This year forms the centre of a third wheel in this connexion, having its termination in the British people's commencing to remove the last political remnant of Romanism from the national institutions in the year 1828. The fourth wheel has its centre in the grant of Magna Charta in 1215, and its termination in the perfecting of the national political edifice by the passing of the great measure of reform in the year 1832.

"The terminations of these four wheels—1804, 1808, 1828, and 1832—form two chambers of modern joint French, Roman, and British history, having for their common centre the year 1818. The inner chamber commences in the overthrow of the Pope's civil dominion and the captivity of his person in 1808, and terminates in the inauguration of final reformation and regeneration in Britain in 1832. There are thus four large wheels of joint European and Asiatic history, beginning in the years 598 and 622, having their centres in the years 1213 and 1215, and their terminations in the years 1804, 1808, 1828, and 1832. The two chambers formed by these terminations of the four large wheels complete four wheels of modern history in connexion with France, Rome, and Britain exclusively, having the year 1818 for their common centre. The posts on the one side are French and Roman, and they were, without exception, destructive in their character and tendencies: they are the years 1789, 1793, 1804, and 1808. The posts on the other side are British, and they were, without exception, reforming and renewing in their character and tendencies: they are the years 1828, 1832, 1843, and 1847."

We give one or two other events, the distances between which our readers may calculate for themselves:—

B.C. 606; Christian era; A.D. 606; 1212 (power of Rome at its height,) 1818.

1775 British and American disruption; 1818; 1861 American disruption.

1806 Overthrow of German empire; 1818; 1830 second overthrow of Bourbon French dynasty.

1747 Division of Associate Synod; 1801, entire political union of the three kingdoms; 1855, capture of Sebastopol, and deliverance of Turkey.

Digitized by Google

1747, 1774 Last year of union between Britain and America; 1801; 1801, 1828, 1855.

The author has failed in his second object, which was to shew how history has verified the promises made by our Lord. He is mistaken as to what these promises and obligations were. According to him, the object of Christianity, as stated by Christ and His apostles, is "to regenerate the human race in all the varied relationships and phases of their complex existence." "There are to be witnessed, as the fruit of its renovating power among men on this earth, perfect states, perfect churches, and a perfect society in all its ramifications of tribes, communities, and families, and in its manifold grades and conditions of rank and stations." Our Lord "intimated, not obscurely, that there would be an increasing extension of His reforming and regenerating influence on this earth, until the world of men believed in Him." This is just the common antipremillennarian doctrine stated and supported by a "man of progress," in, as was natural, a somewhat novel manner. The effects which Christianity will produce can be learned only from Scripture; and by appealing to Scripture, the author admits that it is impossible to draw any certain inference from history as to the future. The texts to which he refers are the following—some of them have not, so far as we know, been employed by antipremillennarians. John viii. 32, "Ye shall know the truth, and the truth shall make you free." In this place, as is plain from the context, ver. 34, our Lord speaks of freedom from the bondage of sin, and that is quite consistent with, and in innumerable cases has existed along with a great, or almost total, want of other kinds of freedom. But supposing that all kinds of freedom in perfection are meant, our Lord spoke to the Jews, and Scripture shews that the reception of the truth by them, as a nation, is followed by very different effects from those which follow its reception by any Gentile nation or nations in the present dispensation. The two cases are widely different, and you cannot reason from one to the other. When the Jews receive the truth, which they will not do till the second coming, perfect freedom in all respects will follow; but this is not promised to any Gentile nation in the present time. 2 Cor. iii. 17, "Where the Spirit of the Lord is, there is liberty." It is not implied that, where the Spirit of the Lord is there are all kinds of liberty. This text proves too much, for, if it is to the author's purpose, it proves that, wherever the Spirit has been in times past, or is at present, there also were, or are, all kinds of liberty, which is false. The text, however, has been true in all ages since it was written, true even in the case of converted Roman

Digitized by Google

and Greek slaves, and it is true now, even in the case of converted American slaves; so that it does not give the slightest countenance to the author's views as to the future. It does not intimate that the Holy Spirit shall be in the world, in such a way as to produce all kinds of liberty in any degree approaching to perfection, before the second coming. Spiritual liberty—which indeed is the liberty meant—is all that is necessary for the truth of the text. Eph. iv. 13, "He gave some apostles, &c., 'with the view of nourishing the Church from age to age in the perfecting of the saints' for the work of the ministry, &c., 'and the apostle intimates that the great aim of this divine arrangement would not be completed' till we all come in the unity of the faith, &c., unto the measure of the stature of the fulness of Christ." There is nothing here to indicate that this great aim shall be reached in the present dispensation. It is indeed impossible that it can, for the apostle speaks, not of the perfection of the Church of any one age, but of the Church as a whole, completed and perfected at last, and composed of all believers gathered out of their several generations. "The Bible never represents the consummation of the Church as occurring in this life," * but always at and after the second coming. That there will ever be a Church upon earth before the advent, *answering to the description in the text,* is a mere imagination, and plainly contradicted by many passages of Scripture. John xvii. 20, 21, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, &c., that the world may believe that thou hast sent me," which intimates "that union would be one great instrumental cause in accelerating the consummation of His marvellous design." In this chapter, however, Christ's people are distinguished from the world, or such as shall not be saved. The unity of Christ's people shall one day be manifested, but, as He says expressly that He does not pray for the world, the effect of that manifestation—belief in His divine mission—cannot be for the good of the world; as is further evident from the fact that the manifestation cannot take place until His return, for it is a manifestation of the unity of *all* His people; "that they *all* may be one." This cannot be till the resurrection, and this manifested unity, by convincing the world, those on the left hand in the day of judgment, that Christ was the Saviour appointed by the Father, and so increasing their misery, will be a means of bringing glory to our Lord even from His enemies. But admitting that Christian union may be a means

* Dr Hodge of Princeton.

Digitized by Google

of bringing some to believe the gospel, the text does not favour the author's view, for it cannot be shewn that "world" here means anything more than some—perhaps a comparatively small number—gathered out from among all men. John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me;" which means, at least, a "drawing or attracting of all pertaining to the human race to Himself at some particular stage of its history." Granting this, there is no proof that that "particular stage" is before the coming; indeed, we know that it is not till after it. The author, however, mistakes the meaning of our Lord's statement; He does not say, "I will draw all *men*," but only "I will draw *all*;" that is, of course, His own people as distinguished from those not given Him by the Father. Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world," is held to teach that our Lord "undertook to baptize nations, and to construct states free and united within themselves, and forbearing towards, yet independent of, those without. He engaged to people these states with Christian communities, Christian families, and Christian citizens." This is a mere caricature of interpretation. These things do not follow from the promise at all. The author's views, therefore, as to the results which Scripture states shall be produced by Christianity in the present dispensation, are left without any ground to rest upon. He has mistaken the meaning of Scripture, and his conclusions are worthless. Any attempt to infer the future merely from the past must be futile. It may be possible for beings of vastly higher than human capacity to see the future certainly and clearly in the past and present; but God has not given this power to man. The sure word of prophecy is our only source of certain information as to the future, and it goes directly against our author's view, as has been over and over again proved in this journal. But, indeed, the author has disabled himself from drawing any conclusion as to the future from these texts. Some of them are prophecies, all of them as used by him are so, and he declares, "The fact is undoubted that it is not within the range of either human or angelic intellectual effort to unfold or even to understand in part, the sacred superstructure of Scripture prediction, until He that reared the written fabric completes its living and historical counterpart." He has thus been expounding texts whose meaning he tells us he does not and cannot understand till the future of which they speak shall have come—a very inconsistent position for one to occupy who professes to enlighten the world as it has never been enlightened before. This principle destroys his whole scheme of the future by rendering any scheme

Digitized by Google

impossible, and takes away the whole force of his book as against the premillennial system.

His views in regard to Great Britain are interesting, both in themselves, and in a prophetical point of view. "It would appear," he says, "that all the preceding good fruits of human history were gathered together into one, and cast into the human soil of England" (in 596) "there first to die, and afterwards to spring up in everlasting stores of blessing, freedom, and happiness to the human race, through the gradual development unto perfection of the British dominion." It is "the successor of imperial Rome in its relation to Christianity at the beginning of the fourth century, and the rival of papal Rome in its pretensions to the Divine viceregency of the earth." It is the nation to whom "the kingdom" taken from the Jews was to be given. It is politically perfect; "it now stands alone among the nations of the earth as a political embodiment of the maxims and spirit of Christianity." "The dominion of Great Britain has been finally evolved on this earth as a model State." Its only defects are ecclesiastical, and these are chiefly the maintenance of the establishment principle, and the want of union among the churches; the latter defect is being rapidly removed, and the former will be removed voluntarily or otherwise, that "the little stone cut out without hands," which has "become the mountain of British institutions," may accomplish its work, by the influence of these institutions operating, and never ceasing to operate, till "it has filled the earth with the fruits of its benignant power." The other nations are to be transformed into the British likeness, and this may be only at the distance of a few decades, since these, especially France, Italy, and America, are in a considerably forward state of preparation. "The approximating completion of the national edifice of Britain was of necessity incompatible with the prolonged existence of any other system on the earth, whether political or ecclesiastical." "All other systems appear to be effete, and worn out." "They are dying of inanition." In particular, "as Britain has risen, Rome has declined." In proof and exemplification of the Christian, and almost perfect, character of Britain, the author refers to the liberation and restoration of the Pope in 1815 to his civil dominion, on which occasion, he says that "Britain as a State exemplified the noble Christian principle of returning good for the evil she had suffered, thus heaping coals of fire upon the head of her most inveterate and unrelenting adversary," to "the self-denying determination to protect by force the Sultan's dominion from Russian domination, when the govern-

Digitized by Google

ments of both nations, of France and Britain, viz., exhibited in this policy the guidance of the true spirit of Christianity—whose principle of action is summed up in the words, 'Do justly and love mercy;'" to the case of the Trent; to the abolition of the Test Act, the Emancipation Bill, the endowment of Maynooth, &c., and, that no one may be surprised at the apparent contradiction between Britain's conduct in some of these cases, and the spirit which he ascribes to her, he assures us that "Britain's Protestantism is too sound to admit of her making any religious compromise with Rome," and informs us that Britain is the champion of justice, and the protector of the oppressed.

There is in this an extraordinary amount of extravagance. No doubt there are many excellent features in the British Constitution even yet, but it is very far from possessing that Christian perfection which the author so zealously ascribes to it. It is to a considerable extent in accordance with, and the government is, at least, very largely directed and guided by, the spirit of the world's power, the spirit that rules in the four kingdoms of Daniel. The author's notions, indeed, of what a perfect embodiment of Christianity is, are, we think, to a great extent erroneous. He would make unlimited freedom to propagate all sorts of opinions,—political, religious, or scientific, an essential feature of it. Christianity, he says, "prohibits the employment of external force either for the propagation or suppression of opinion." This is true, in so far as mere thought, the mere holding of opinions, is concerned, but false in regard to their propagation. Even upon the propagation of political opinions, the well-being of the commonwealth imposes limits. As to religious opinions, the field is, no doubt, wide, but it is bounded. The magistrate is bound to see to it that no opinions are propagated that are subversive of the Christian constitution and government, and destructive of the peace and order of the community, or of the morals of the people. Our rulers themselves take this view, so far, at least, as is testified by the law respecting immoral publications. Both the spirit of Christianity and the welfare of the commonwealth demand that the magistrate shall prohibit the propagation of idolatrous doctrines, and also public idolatrous practices. And this of course is not persecution, it is only laying a due restraint upon evil-doing; and it is in vain to plead conscience, for conscience has been pleaded in justification of the greatest atrocities and abominations—of which abominations Popish idolatry is one—that ever were perpetrated or practised in the world.

Digitized by Google

There are many other things in the work with which we cannot agree—as the remarks on church government, on inspiration, and the very defective way in which he speaks of the object of Christ's death. A full statement of that object might not be necessary to the aim of the work, but we certainly expected to find it implied, at least, that His death was a vicarious atonement, especially when the author speaks of "the decease accomplished at Jerusalem, its instructive and important practical lesson."

The most remarkable portion of the work, perhaps, is the conclusion, where Scripture is brought in confirmation of his whole scheme. This chiefly consists of an exposition of the 40th chapter of Ezekiel, which, he thinks, is just a symbolical representation of his historical and chronological system. He introduces a new method of figurative interpretation—viz., interpretation by arithmetic, or the arithmetico-geometrical method, the astonishing ingenuity—perhaps absurdity—of which places him far above the most ingenious of our spiritualisers. We do not think, however, that this method will ever become popular, except with a very few of a mental turn perversely arithmetical; it requires too much acquaintance with history, and certainly too much ingenuity, and even severity of thought, in building up what, after all, is only a system of mere phantasies, to be much followed by the great mass of figurative interpreters. It seems, too, that, in order to reap the full benefit of this method, we must, in applying it, deal with Scripture in a somewhat peculiar way, which we are not certain that we rightly understand; the author's object here, he says, is "to prove something *off* Scripture, rather than anything *from* it." The only meaning we can attach to this is, that, as he remarks shortly afterwards in the same connexion, that prophecy cannot be understood till its fulfilment, he intends not to bring out the true meaning of Scripture, but to put his own meaning into it; not to raise his theory from Scripture, but to adapt Scripture to his theory, which is just in fact what figurative interpreters have been doing all along, though they have not had the genius, or the good fortune, to hit upon such an exquisite description of their method as the author has given. We presume that he dealt in this way with the passages to which we have adverted—proving *off*, instead of proving *from*—which, we have no doubt, accounts for the extraordinary results which he has deduced from them. The intention in "proving *off*" is to obtain or use either the true meaning of Scripture, or a meaning that is not the true one; if the former, "off" just means "from" or "by," and the

Digitized by Google

author's phraseology is unnecessary, vague, and fitted to mislead; if the latter, then such a procedure is unwarrantable, and is to be protested against, and reprobated, as dangerous, inconsistent with the laws of interpretation, and the reverence due to the Word of God.

He says of the concluding portion of Ezekiel that "in its presence all minds have been without a serious thought as to its accurate application, or its actual meaning. No rational explanation has ever been offered, or probably even attempted, of its provoking particularities and perplexing exactitudes." We were hardly prepared for this when we reflected that Dr Fairbairn had written an exposition of Ezekiel, which by a certain section has been very highly lauded, and that the author must have read that work before he could think himself justified in such an indiscriminate, severe, and unqualified condemnation of all the expositors. We knew long ago, indeed, that Dr Fairbairn's exposition had no claim to be called "rational." We are constrained to concede this to the author, but we confess ourselves hardly able to credit the startling assertion that the mind of the learned Professor while writing his exposition was without a serious thought as to the actual meaning of the book he was trying to explain, although, doubtless, the character of his exposition does give a considerable amount of plausibility to that view. On the contrary, we are persuaded that he had many "serious thoughts" as to the actual meaning, but was unfortunately unable to see it, or perhaps to recognise it when seen. We would recommend the author to be more charitable in his judgments. But to proceed: he will have us to receive his explanation as the only rational one. He says, "If the measurements are not fanciful and are not without meaning, then there are only two ways of applying them: either they are measurements of space relative to a material city having its several gates, thresholds, pavements, &c., and also its temple, its altar . . . and other numerous details narrated in the description given by Ezekiel; or they are measurements of time in relation to human history, in which the three thresholds, the little chambers, and the porches, have the same measurement 'one reed,' and all the other minute particulars will be discovered." That they are not the former, "is made obvious and unquestionable from the eight measurements, which are said to be each 'one reed.' Who ever heard of 'the breadth and the height' of a material building, of 'the threshold of the gate, and the other threshold, and the length and breadth of every little chamber,' &c., having all one and the same measurement, 'one reed?' This initial difficulty

Digitized by Google

effectually bars any attempt to make these measurements generally square and harmonise with the manner of the possible construction of any material city that ever has or can be erected on this earth." This initial difficulty is occasioned by a mistake arising, perhaps, from the author's inveterate habit of proving *off*, instead of *from*, Scripture—from supposing that "building" in chap. xl. 5 means city, whereas it means only the wall on the outside of the house round about, and from not seeing that "breadth" may mean "thickness," as it actually does in ver. 5. The thickness of the wall is equal to its height, one reed; and as there is no reason why the thresholds, chambers, porches, should not have the same measurements, the initial difficulty vanishes. It is most natural to suppose that the prophet speaks of a literal material city, and the author has shewn no cause why that view should be abandoned in favour of his own or any other. We shall give, however, a single specimen or two of his interpretation. "First, he came into the gate which looketh toward the east, (ver. 6,) and at the close of the measurements by this entrance, it is intimated that the direction of 'the breadth from the forefront of the lower gate into the forefront of the inner court without' was eastward and northward," (ver. 19.) "A correct geographical description of the course of human history in connexion with the religion of the Bible," from the east, through Rome, to Scotland first, and England next. He next measured the gate of the outward court that looketh toward the north, (ver. 20,) and thereafter he was brought "toward the south, and beheld a gate toward the south, (ver. 24.) Scotland is north, and England is toward the south of Scotland." The chambers are compartments of human history, *e.g.*, the little chamber of Roman history is one reed long from 606 to 1205–6, and one reed broad to 1804–6, the founding of the Napoleon dynasty and overthrow of the German empire; and so in regard to other chambers. Ver. 22, "They went up into it by seven steps." The seven steps by which the upward and onward progress in Scotland ecclesiastically has been brought to its present condition are—first, "faith; second, virtue; third, knowledge; fourth, temperance; fifth, patience; sixth, godliness; and seventh, brotherly kindness." But, ecclesiastically, Great Britain has yet to learn the more excellent way of charity; therefore, it is added, "the arches," or full triumphs to be achieved ecclesiastically, are future, or "before them," (ver. 39–43.) The tables are for the sacrifice of "every ecclesiastical principle and corporate practice opposed to the spirit of the Christian religion, in

Digitized by Google

order to the attainment of the intended ecclesiastical state of approximating perfection. The two tables on this side are for the Free and United Presbyterian Churches, these being nearest a state of ecclesiastical perfection. (!) The two tables on that side are for the Established and Reformed Presbyterian Churches, they being further from it. (!) They are to slay thereon the burnt-offering for the violation of the gentle and humble spirit of Christianity in even the most limited exercise of a spirit of lordly dominion and ecclesiastical authority, and also the sin-offering for avowing or practising the principle of State support to the Christian religion; and further, the trespass-offering for holding or permitting the practice of the principle of the civil magistrate's right to interfere or commit any kind of trespass, either in God's house, or on behalf of the Christian religion." In England, "Congregationalists and Baptists are nearest ecclesiastical perfection; Methodists and the Establishment are further from it. (!) The two tables at the side without, as one goeth up to the entry of the north gate, are for the Congregationalists and Baptists; and the two tables on the other side at the porch of the gate, are for the Methodists and the Establishment." The length of the tables begins October 1845, (origination of Evangelical Alliance,) and ends May 1847, (formation of United Presbyterian Church,) being equal to a year and a half, or a cubit and a half. The breadth is from May 1847 to the Pope's flight from Rome, Nov. 1848, also a cubit and a half, or a year and a half. The height is from November 1848, till the French and British governments united in support of the Turkish government's refusal to give up the Hungarian refugees when menaced by Russia and Austria in November 1849, being one cubit or one year. These specimens are sufficient, we think, to give an idea of the rest, and to satisfy our readers. Setting aside what is said in proof of a law regulating the course of human history—an interesting subject for investigation in which the author has opened the way—the remainder of the work is a result and exemplification of the lawlessness of the present age in regard to belief. After its fashion, however, it testifies unwittingly to the near approach of the end.

Art. VI.—THE WATCHERS AT THE CROSS.

All great central facts, and influential events, have their surrounding circumstances, which become instructive by reason of

their connexion with these great facts and events. In themselves these circumstances appear trivial, but viewed in their relations they become important. It is on this principle that everything connected with the turning-points of history is eagerly sought out and carefully recorded; and thus many persons' names and actions have been handed down to posterity who otherwise would long since have been forgotten. How true is this as regards the Lord Jesus! A proud Roman spoke contemptuously of "one Jesus who was dead, whom Paul affirmed to be alive." The name of this despiser is only mentioned in the sacred history: it would have been in the gulf of oblivion ages ago but for his association with this occurrence in Paul's history.

To an event greater than anything in human history, an event from which all that was glorious and beneficial in Paul's life and labours was an outgrowth, we would now direct attention. "There they crucified Him." Here we have teeming fountains of millions of wonders. Around this event as an historical fact a great variety of incidents are grouped. How instructive and important do they all appear when viewed in connexion with the cross; especially when that cross is contemplated in the light which God's acceptance of the sacrifice, and His glorification of that spotless victim, sheds upon it! To one of these incidental and apparently unimportant occurrences we now refer. The Saviour had been tried, condemned, and hurried away to execution. The soldiers employed to perform the deed of blood had completed their shocking work.

> "The cross is rear'd, the deed is done—
> There stands Messiah's earthly throne."

"*And sitting down, they watched Him there.*" Behold Jesus "enduring the cross;" and gazed on by His murderers. The former looked at in all its bearings brings before us the great mystery of redemption. Iniquity imputed, wrath borne, justice satisfied, holiness exhibited, love commended, transgression put away, hell conquered, death destroyed, sin condemned and made an end of, God glorified and man saved, with other teeming wonders and blessings to be brought out through all time and throughout eternity, stand connected with the single fact, "*He endured the cross.*"

But what, in the face of all these wonders, can we learn from the simple words recorded concerning these brutal soldiers, "*And sitting down, they watched Him there?*" The contrast is striking. Jesus is the Lamb, and all around Him are "lions, bears, and bulls of Bashan." He the very personification of

Digitized by Google

innocence, meekness, mercy, gentleness; and they exhibiting every foul and fierce passion. He the most sensitive being in the universe, every nerve strung to suffer, every faculty a strained harp, over which the slightest breath moving produced intensity of feeling; and they, hard and unfeeling as the granite rocks beneath their feet. Yet *they* watched *Him*, but with what utter callousness we can scarcely conceive. They were used to such bloody work, and could divide the garments and "cast lots," with the agonised, crucified forms before their eyes. Alas! what can human nature sink to, and what a proof is here given that they, and we also, needed a *great* redemption!

But this callousness was followed by deep concern, at least in some of the company. The mysterious sufferer dies; and His death was preceded, accompanied, and followed by strange and awful prodigies, which startled for a time the most careless who witnessed this scene of blood. "Now, when the centurion, and they that were with him *watching Jesus*, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God," (Matt. xxvii. 54.)

Happy was it for them if this concern was lasting, if these convictions ended in conversion. And may we not hope that in some of them the prayer of Christ, "Father, forgive them, for they know not what they do," was answered? But what marvellous grace was it if these hardened, gambling executioners of the Lord, or any of them, became like the praying thief, the trophies of infinite mercy! It may be also that they may condemn many who now *hear* about the cross, its tenderness, its triumphs, with unmoved hearts, and those who, under a profession of the religion of Jesus, pursue ardently after this world's treasures and pleasures. A time must come when this callousness must be broken in upon, when men will call for the rocks and the mountains to hide them from the wrath of the Lamb; for "behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him," (Rev. i. 7.)

Let it be our first and most earnest desire to be properly affected by this great sight. Let us sit down and watch this wondrous sufferer. Let us study the cross, and seek to realise it to be to us all that which God appointed it to be to sinners. "Here," says one, "stands the mysterious cross, a rock against which the very waves of the curse break; a lightning conductor by which the destroying fluid descends, and which would otherwise have crushed the world." As seen by us now, the cross is a tree of life, with healing leaves and precious fruit; a centre of rest and peace, round which all the redeemed

Digitized by Google

gather; a home of happiness for weary wanderers; an ever-springing fountain of joy, and the key-note for the everlasting anthem. Let us watch *Him* who is so wonderful; watch Him *there,* where He once was in agony; watch Him yonder, where He is in the fulness of joy; and watch for Him to come forth in His glory and take us to be with Him for ever. Sheltered underneath the cross, we may look for Him as "*our blessed hope.*"

"Go set a watchman, and let him declare what he seeth." Thus spake the Lord to His prophet, (Isa. xxi. 5;) and afterwards we read the sublime interrogation; "Watchman, what of the night?" And may we not also ask of the true watcher on Calvary, "What seest thou?" And what is the reply that every faithful watcher must give?

I see a volcano large and terrible; its smoke darkens the heavens, and its bellowings shake the earth. From it flows a desolating stream of lava, not from one side only, but all around its hideous crater, and everything is overwhelmed by it, or blighted by the fiery ashes which are belched forth from its awful depths.

I see a *fountain;* it bursts forth joyously, gleaming in the sunbeams, and makes melody than which nothing can be so sweet. It invites the parched lips of numberless perishing travellers to drink, and there is life in every draught.

I see a *river,* wide and deep, and still flowing onward. There is verdure on its banks, and life in all the varied forms of beauty abounding in its waters; yea, "everything lives where it comes."

I see an *ocean,* fathomless, boundless, without pollution or disturbance, reflecting from its broad bosom the glorious heavens above, and ever hymning forth its Creator's praise. Into it the river empties itself, bearing with it a multitude that no man can number.

Wondrous thought! That river and that ocean also all sprang from that fountain; and see, the volcano is extinguished, and earth, so long desolated, is fertilised by the pure ocean. There is no more death, nor sorrow, nor crying. Sing, ye hosts of heaven. Sing "louder still, ye redeemed." The cross hath triumphed. Hail, fountain of love! Hail, river of holiness! Hail, ocean of glory! Well do you all bear witness to that wondrous cross in which alone I will glory. Blessed watching, which has such wondrous revelations for its reward.

Watcher at the cross, seest thou aught beside? Why that sadness on the late exulting face, and that deep sigh from the recently rejoicing heart? Declare again what thou seest.

I see "a lake of fire, the second death." "Wide is the gate

Digitized by Google

and broad is the way that leadeth to destruction, and many there be who go in thereat." I see those who madly refused to drink of the fountain of love, who shunned the precincts of the river of holiness, who refused to seek an interest in that ocean of glory, when they might have lived in bliss for ever. I see them sink in the fiery lake. They would have it so; and as they sowed so must they reap; as they chose so must they possess. If love is rejected, holiness hated, and glory despised, what remains but a hopeless eternity?

Watcher at the cross, lift up thy voice, take a trumpet and sound the notes of invitation and of warning; for behold He who was crucified cometh quickly, and who shall stand when He appeareth?

Notes on Scripture.

Isaiah LXV. 20.*

Sect. 1. Much of the difficulty in Isa. lxv. 20 has been overcome since I saw the two spheres in the Messiah's "kingdom of heaven," and that Christ and His Church will reign for ever and ever over a new earth, peopled entirely with men in the flesh.

Accordingly, I find the three following texts all belong exclusively to the Church of the heavenly calling, (Heb. iii. 1.)

"And there shall be no more death," (Rev. xxi. 4.)

"The (Christian's) last enemy shall be destroyed, death," (1 Cor. xv. 26.)

"Neither can they die any more," (Luke xx. 36.)

These are declarations concerning the inhabitants of the Heavenly Jerusalem only, who are to be in resurrection spiritual bodies that cannot possibly die any more; and I suppose these are the texts upon which the assertion is made, that death cannot, and will not, exist at all, after the second coming of Christ.

Sect. 2. To set against the texts in part 1, we have several which distinctly refer to death in the earthly sphere of the kingdom, after Christ has, at His second advent, subdued "him that had the power of death, the devil," (Heb. ii. 14,) by putting him into the bottomless pit for a thousand years; and after loosing him for a little season, judging him and restraining him for ever, thus fulfilling the promise in Gen. iii. 15.

These texts are, Jer. xxxi. 30; Isa. lxv. 20; and Ezek. xliv. 25. Compare with the last, Jer. xxi. 1-3.

* The following paper contains some excellent hints, though in all points we do not assent to it.—Editor.

Digitized by Google

In the new law for Israel, there is a sin-offering appointed for having touched a dead person, (Ezek. xliv. 47.) But in connexion with this we should remember how "many slain" (Isa. lxvi. 16) there will be at the coming of the Lord from His righteous retribution then; and that directions concerning dead persons may be needed for the Jewish nation at first, which might not continue to be so, if nobody ever committed any of the sins forbidden.

The Old Testament predicts what shall happen to the Lord's chosen nation; and I believe it contains no assurance that death will never occur after the Lord begins to reign over it.

Such verses as Isa. xxv. 8, and Hos. xiii. 14, plainly teach the resurrection; also, that at the time of the resurrection the rebuke of His people (Israel as a nation) will be taken away.

Isa. xxvi. 19-21 also teaches the resurrection and its certainty; for since Christ's dead body has arisen, so shall all be made alive again, (at His coming, 1 Cor. xv. 23,) whether just or unjust; "For as in Adam all die, even so in Christ shall all be made alive," (1 Cor. xv. 22.)

These verses in the Old Testament do not say death shall never occur again; but they declare that death as it now exists shall be conquered by and at the resurrection.

Death, as the penalty of Adam's sin, will be at an end. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory," (1 Cor. xv. 54.) The grave shall have power no longer to retain all that are in the earth by Adam's sin, ("the rest," or residue, "of the dead" excepted, for one thousand years after Christ comes.) The righteous and the wicked shall both arise at the same last day, (John vi. 39, 40, xii. 48, v. 29; Dan. xii. 2:) "the time of the dead, that they should be judged, (Rev. ii. 18,) being "at His appearing and His kingdom," (2 Tim. iv. 1.)

Sect. 3. Then we know "a King shall reign in righteousness," (Isa. xxxii. 1,) administering justice and judgment directly from Himself, as He used to do when He sentenced to death a man for gathering sticks on the Sabbath-day.

Why in future, when reigning over "His ancients gloriously," should He not do the same, if any transgression of His new law (Isa. li. 4) ever takes place?

We may presume there will be few transgressors, for it is said, "Thy people shall be all righteous," Isa. lx. 21, (meaning Israel.)

The inhabitants of Zion shall then have no more sorrow and sighing on account of national sin and punishment, and no more national moral sickness (Isa. xxx. 24) such as the "sinful nation" is accused of in Isa. i. 4–6, and penitently confessed in Ps. xxxviii.

But where is it said they shall not suffer as individuals? Is not Ezek. xviii. directly opposed to this?

Great mistakes have been made from applying individually what should be understood nationally.

Digitized by Google

For instance, we see by the judgment of Gentile nations in Matt. xxv. 31–46, that those judged righteous and called Christ's sheep, from having shewn mercy to His brethren the Jews, are sent into eternal life in a kingdom, (Christ's everlasting kingdom) prepared for them from the foundation of the world, (ver. 46, 34,) and the wicked (nations) into everlasting punishment in everlasting fire, (ver. 46, 41.) For thus saith the Psalmist, "The wicked shall be turned into hell; all the nations that forget God," (Ps. ix. 17;) no doubt those in rebellion, and leagued with the anti-Messiah in the time of the end.

Thus "everlasting joy and gladness" (Isa. xxxv. 10) may not mean to every individual of Israel, but everlasting to Israel as a nation settled in the land for ever, never to be plucked up out of it any more, (Amos ix. 15; Jer. xxxi. 40, 28.)

In those days, we see by Rev. xxii. 2, there will be a new mode of healing nations.

And from the mention of medicine in Ezek. xlvii. 12, may we not argue that even in the most blessed nation (Israel) there will be some occasion for it?

Though in Isa. lxv. 20 death seems to be threatened in particular cases, I think we cannot prove from Scripture that it will actually be incurred. That verse is so worded that it is generally allowed no children will die; the last clause of it infers that occasional exceptional cases of judgment may occur analogous to that of the man gathering sticks long ago, but we do not know what being "accursed" may mean in those days—it is not explained; nevertheless, as Jer. xxxi. 30 says, "every one shall die for his own iniquity," we naturally assume it means death and something more.

We see from the verse just quoted that iniquity in Israel will be then possible, individually, although at the coming of the Messiah all past national sin and iniquity shall be washed away, (Zech. xiii. 1; Joel iii. 21; Jer. l. 20,) and national sin become impossible thereafter, (Isa. lix. 21; Jer. xxxii. 40,) being nationally converted, (Ezek. xi. 19, 20, xxxvi. 25–27.)

Sect. 4. Longevity for Israel, but not eternal life for each individual on the earth, is the first-sight sense of Isa. lxv. 22: "For as the days of a tree the days of my people, and mine elect shall long enjoy the work of their hands."

To this agree the following texts:—"One generation shall praise thy works to another." . . . "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations," (Ps. cxlv. 4, 13;) "The Lord shall reign for ever, thy God, O Zion, unto all generations, (Ps. cxlvi. 10.)

"In that kingdom, Israel shall increase as they have increased," (Zech. x. 8; Jer. xxiii. 3; Hos. i. 10.) "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof," (Zech. viii. 4, 5.) "Thy wife as the fruitful vine by the sides of thine house; thy chil-

Digitized by Google

dren like olive plants round about thy table," (Ps. cxxviii. 3, 5, 6;) "thou shalt see the good of Jerusalem all the days of thy life, yea, thou shalt see thy children's children and peace upon Israel."

Such texts as these have given rise to the doctrine of a millennial kingdom of a thousand years' duration, in which death might happen; but these very texts plainly teach the Messiah's kingdom is to be eternal.

He is therefore to reign over men in the flesh; and Israel as a nation planted as a tree in the land for ever, (Isa. lx. 21) shall be eternally on the earth, "world without end," (Isa. xlv. 17:) for the earth (regenerated) is to last for ever, (Eccles. i. 4; Ps. cxix. 90:) it will be so stablished "that it cannot be moved," (Ps. xciii. 1.) . . . "like the earth which he hath established for ever," (Ps. lxxviii. 69, xcvi. 10; Isa. xlv. 18; Ps. cxxv. 1, 2.)

Is the promise in Ps. cxxv. 1 national, or to individuals of Israel? The last verse of that psalm is in favour of its being to Israel collectively.

Jer. xxxi. 30 is of such consequence to the object of this paper, that its being future should be proved. To do this, it is only needful to compare Jer. xxxi. 29 with Ezek. xviii. 2, 3, "As I live, saith the Lord, ye shall not have any more to use this proverb in Israel." In those days they shall say no more, "the fathers have eaten a sour grape, and the children's teeth are set on edge." (The sour grape is of course sin, which the fathers having eaten or committed, entailed evil on their children for many generations: in Adam's case, upon all.)

Ezek. xviii. predicts the principle upon which Jehovah-Jesus will hereafter rule over Israel—and verses 2 and 3 plainly refer to the time, yet future, spoken of in Jer. xxxi. 30.

The question remains, "Are Israelites to die and pass away generation after generation, or be removed, after very long lives, to another sphere of higher service and enjoyment?" An excellent writer says, Scripture has not revealed this point, and that we have nothing to do with unrevealed difficulties. The least reflecting must perceive that without death or removal, the world would become too strait for its blessed inhabitants.

Besides death threatened to Israel, there are threatenings in Zech. xiv. 16–19 against the Gentile nations that will not come (by delegates) to worship year by year at Jerusalem. But how can it be supposed they will ever be otherwise than willing to go (Zech. viii. 21) and see the King in His beauty, and worship in the temple which is to be called "The house of prayer for all nations?"

Therefore, will these plagues, certainly threatened, ever be incurred? And if incurred, will the want of rain be such as to produce death?

Sect. 5. Israel's land and people will be glorified, (Isa. xlvi. 13; Ps. lxxxv. 9,) but the latter not at all like the risen saints of the heavenly calling, (Heb. iii. 1.)

Immanuel's land, and its people called "the holy people, the

Digitized by Google

redeemed of the Lord," (Isa. lxii. 12,) shall shine (Isa. lx. 1, 19–21) gloriously in the Lord's light, for "all the earth (land) shall be filled with the glory of the Lord," (Num. xiv. 21.)

Theirs will be an outward application of the Lord's glory—not at all an incorporation into it like the bride's—and this I think is a difference to be observed when we are trying "rightly to divide the word of truth," to those who cannot possibly ever commit sin and die, and those who may quite possibly do both.

As long as all Scripture was erroneously applied to the Church alone, God's great and gracious purposes towards the earthly calling and the world have been totally hid; and now that by literal interpretation they begin to appear, such views as are advocated in this paper will most likely be scornfully rejected as carnal and of the earth, earthy, though the oracles of God have all along plainly declared, "Behold, I create new heavens, and a new earth, (Isa. lxv. 17;) "a new earth wherein dwelleth righteousness," (2 Pet. iii. 13;) "a new earth, for the first heaven and the first earth were passed away," (Rev. xxi. 1 ;) "and the former shall not be remembered, nor come into mind," (Isa. lxv. 17.)

On this new earth Israel's days will be "as the days of heaven upon the earth," (Deut. xi. 21,) where Jehovah's will "will be done on earth as it is done in heaven," (Matt. vi. 10;) for His is this earthly kingdom "under the whole heaven," (Dan. vii. 27,) which is always spoken of in the Gospels and the parables as "the kingdom of heaven," and "the kingdom of God."

Matt. xiii. 30, 41, makes this plain: first, the tares are to be gathered out of Immanuel's land, ("His kingdom," ver. 41,) and then He will gather the wheat (the godly Jewish remnant who are to inherit the earth, Matt. v. 5, in virtue of the promise to Abraham's seed) into His barn. Thus saith the Scripture, "Jehovah is king for ever and ever; the heathens are perished out of his land," (Ps. x. 16;) and observe it is in it (the land or kingdom) in which the blessed are to be left. It is not therefore (as is usually taught) those who are taken away out of the land (Matt. xxiv. 40, 41 ; Luke xvii. 34–36) that are to be "blessed," but those who are left in the land, the fold of Israel's good shepherd, (Ezek. xxxiv. 14, 15.)

This is a point of the greatest importance, as it proves our Lord's teaching in the Gospels is about His Jewish kingdom, and not about the Church, which was a mystery "hid from generations and ages," (Col. i. 26,) and not revealed to Paul until the Jews had rejected the kingdom, and so delayed its establishment till the Messiah comes again "in power and great glory," (Matt. xxiv. 30.)

Sect. 6. Rev. xx. 7–10 is altogether an event by itself, far apart by a thousand years from other Scripture revelations. Death will not happen then: there will be no bodies to bury; and will not the unhappy spirits of these rebels live for ever with their leader in the lake of fire and brimstone? "tormented day and night"—not death—not annihilation.

Digitized by Google

Where, then, is death in their case? It is clearly the second death of life in Gehenna for evermore, (Rev. xx. 14, 15.)

H. M. L.

Reviews.

Leading Marks on the Revelation. By AN OLD SAILOR. Knaresborough: J. D. Hannam, High Street. 1860.

THE author thinks that the Apocalypse contains "the whole history of the Church from the commencement of the gospel dispensation to the Second Advent, passing over the events of the millennial period, and referring us to the Old Testament prophecies to fill up that space." His desire is to advance only what may be proved by Scripture comparisons and historical facts. After some remarks upon the Seven Churches, he passes on to the exposition. We shall give some of the "marks" as nearly as possible in his own language. The twenty-four elders represent the twenty-four orders of the Levitical priesthood, glorified as it seems; and the four living creatures the Old Testament Church triumphant. The seals do not appear to mark any distinct periods of time, but signify the loosing of those covenant engagements which belonged to Israel, (a mistake, perhaps, of expression,) to the exclusion of the Gentile. The first seal signifies the gospel kingdom; the second, persecutions by Herod and heathen Rome; the third, famine in the days of Claudius Cæsar—the oil and the wine seem rather to mean Christians; the fourth, destruction of Jerusalem—the days spoken of in Matt. xxiv. 22, and the affliction in Mark xiii. 19; the fifth, martyrs for the truth—the Church's severest trial under Domitian; the sixth, the closing scenes of the Jewish and Christian dispensations; stars falling from heaven mean the entire disruption of the Jewish Church, continuing through the whole of the gospel dispensation.

The second vision, beginning with chap. viii., refers wholly to the eastern division of the Church. The silence of half an hour means respite from persecution under the influence of Constantine. The chapter is a description of Mohammedanism. The first four trumpets shew the influence, effects, and extent of the Mohammedan power. "The third part of the ships were destroyed," means the law forbidding Mohammedans to travel by sea, and enacting that things cooked on board ship should be considered unclean. The latter half of the law is still regarded by the Arabs. The fifth trumpet—the Saracen power—locusts coming out of the darkness of the Mohammedan faith. The grass of the earth, green thing, and trees—Nestorians and Monophysites, the sealed ones. The sixth, the Turkish eruption into Europe. The four angels bound in Euphrates are the Turks; the period of an

Digitized by Google

hour, a day, month, year, begins in May 1453, and ends in June 1844, when the Porte issued a firman granting toleration to Christians, and abolished the old decree that any Mussulman changing his religion should forfeit his life. He says here:—"A body of cavalry firing upon infantry, with the muzzles of their matchlocks depressed, would cause a spectator to think fire issued from the horses' mouths, especially if we suppose the apostle taking a bird's eye view of the scene. . . . . The writer has seen Chinese war-boats and junks fire guns, from which the smoke and half-ignited particles of powder followed the shot, which appeared to be spit out of the gun instead of being fired, and would exactly answer to the apostle's description, that the execution from the firelock was effected by the fire and the smoke and the brimstone."

The seven thunders uttered the events connected with the millennial reign of Christ as King of the Jews.

In chap. xi. we have the Church, both eastern and western, running through a course of time parallel to the 1260 years of the Mohammedan and Papal apostasy. The holy city is Jerusalem, trodden down by Saracens and Turks. The two witnesses are Jewish and Gentile Christians; their mourning continues during the Mohammedan and Papal times. The fire proceeding out of their mouth is the Word of God. The beast that slays them is the infidel power, (third woe,) which rises in one of the kingdoms of Europe, and is rising even now. Their death is the entire suppression of preaching by the arm of power. The street of the great city is the Papal nations. The resurrection of the witnesses is the first resurrection, (literally,) the completion of the gospel dispensation on earth. The supposition that Elijah will appear before the day of the Lord is a device of Satan!

The third woe is the ascendancy of the beast of the bottomless pit for three and a half years. To gain an idea of it, the history of the Reign of Terror may be consulted.

The woman in heaven (chap. xii.) is the Jewish Church in glory; our Lord is the man-child; the dragon is Satan; the third part of the stars are the angels that fell with him; the war in heaven seems to have been literal, and to have taken place at the time of our Lord's ascension.

The seven kings (chap. xvii.) are the different forms of the Roman government; "one is," means the imperial; the sixth head was wounded to death by the sword of the Spirit under Constantine, and healed again under the idolatrous worship of Popery; the Papal beast is the seventh head or ruler, but the eighth in point of succession. The second beast from the earth is the political power in combination with the ecclesiastical. The image of the beast is the Pope. The decree "that no man might buy or sell," &c., is exemplified in Ireland. Babylon is Rome, the city and the system; its downfall is near. When it happens the way will be opened for the restoration of the Jews. The city will perish in a volcanic eruption. The harvest, in chap. xiv., is the judgment-day; and the winepress is trodden without

Digitized by Google

the city in the Gentile churches, for the destruction of mere professors.

The seven vials are the last scourge upon the Papal apostasy, and have been in course of fulfilment since the Reformation. The first vial, a grievous and noisome sore, is Jesuitism. We quote his words: "They are at this moment actively engaged in their mischievous designs on the British Constitution. Our rulers were requested to put the law in force to put a check upon this pest of all political and social order, but treated the caution with indifference. Our national councils are cramped, and the hands of our ministry tied by Papal influence; our labouring classes and mechanics are instigated to strikes by the same spirit, to involve our rulers in difficulties; our national church is assailed within and without by this same dissolute spirit of disruption, and by the same under-current of evil running contrary to our Protestant principles. To our shame, as a Protestant nation, we are prevented by this cursed influence from granting the free use of the Bible to our fellow-subjects in India, or to base our educational grant upon that book alone, which we believe to be truth." The second vial, Council of Trent, deadly error poured upon the nations. The third, recompence to the Popish nations by calamities of war for their persecutions. The fourth, the scorching, withering influence of the Papacy and priestly domination, illustrated by the miseries of Ireland, the degradation of Spain, and the beggary, filth, and abominations of Rome itself. The fifth is now poured out—the Papacy deprived of temporalities—"shall make her desolate and naked," &c.; the call is given, too, "Come out of her, my people." The sixth, drying up of Euphrates—end of Turkish rule; the kings of the east are the Jews. This vial closes the Gentile dispensation.

The three frogs are now active; they seem to be (for the author's meaning is not always quite clear) the three spirits of Ultramontanism, of war, and of distrust or infidelity. A crusade is again preached to gather the nations to battle, (to Armageddon,) to defend the rights of the eastern (western ?) church at Jerusalem and in the holy places—perhaps to make the Pope supreme ruler at Jerusalem. The defenders of the city are not likely to be the Jews; they will be more probably the Turks and British. The seventh vial synchronises with the seventh trumpet, "it is done." The time is near at hand, perhaps in 1866-7; and seventy-five years afterwards the earth will be settled in the full enjoyment of the millennial reign of peace. The last chapters of Ezekiel are taken literally. The Gog of Ezekiel is also the Gog of John. So far as we can make it out, the author holds the invisible, or, at least, previous rapture of the saints; the heavenly city seems to be the same with Jehovah-Shammah and Ezekiel; and the new earth is not created till the end of the millennium.

We believe the author to be wrong in a very considerable number of the points now enumerated; but it is scarcely necessary to be more specific. We would rather notice his error in regard to the priesthood of Christ. He holds that our Lord was not a priest on earth—indeed,

Digitized by Google

could not be, until He had suffered death; and seems to regard intercession as the only function of the priestly office. This is just the Socinian doctrine. Our Lord was a priest in human nature from the very moment of its assumption. Had He not been a priest, He could not have offered His great sacrifice; and we could have had no assurance of its being accepted as an atonement for sin, had it not been offered up by a priest appointed for that purpose by the Father. A sacrifice presupposes a priest; a priest is not constituted by offering a sacrifice; but he is constituted in order that he may offer sacrifice, (Heb. viii. 3, v. 1.) He overlooks, too, the power of human depravity during the millennium, and *speaks* as if inducements to sin come only from Satan.

"An Old Sailor" has a great dread and hatred of Dissent, as. in his opinion, little less dangerous to the British Constitution than Popery. Together with Democracy, Dissent forms the shoals on which, if all the greater care be not taken, the Constitution may suffer shipwreck. He is far, however, from such feelings towards the Christians among Dissenters; they are "living witnesses for God, God's elect." Though an out-and-out Church of England man, he is not blind to some of its faults and dangers, and denounces those within it "who, had they the power, would expel vital godliness out of her pale, and eradicate evangelical truth out of the land."

He gives, in the introduction, a short but interesting account of the way in which he was led, when young, to the study of prophecy, to Christ, and to live "in the expectation that the day of the Lord draweth nigh." The task of writing this book was forced upon him by the request of certain clerical friends, members of an association which meets monthly for the study of the Scriptures.

The Future. By the Rev. JOHN COX. Nisbet & Co., Berners Street. London. 1862.

"THIS volume is a carefully revised and somewhat enlarged edition of a work first issued under the title of 'Themes for Thought in the Prophetic Page;' and is intended to exhibit, in a simple way, an outline of the principal events and leading truths unfolded in Scripture, connected with the premillennial advent of our blessed Lord." It is divided into eight chapters. The first treats of the reasons for the study of the prophetic Scriptures, as the grandeur, the glory, the utility of the subject, the special promises which encourage to it, the peculiar times in which we live, &c. The excuses usually pleaded for its neglect, as the obscurity of prophecy, differences among those who study it, are examined and disposed of; and, in particular, it is shewn that prophecy, so far from being only speculative, is in a high degree both practical and experimental; and that its great use is before it is fulfilled. The directions and counsels which are given as to the method and spirit in which it should be studied, are eminently sound and judicious. The beneficial effects of the study, when so pursued, upon

Digitized by Google

the mind, heart, and conduct, are also pointed out. The second chapter treats of the past fulfilment of prophecy, and the principle of interpretation furnished thereby. Fulfilled prophecy is divided into four classes—relating to mankind generally, to various distinct nations, to the Jews, and to the Lord Jesus Christ; and since these have been fulfilled literally, the deduction is, that "making due allowance, in our interpretations, for figure, type, and symbol, as warranted by the analogy of fulfilled prophecies, we should expect unfulfilled predictions to be accomplished as literally as those which God has already fulfilled." This is, of course, a thoroughly sound principle; it is, as the author says, divinely sanctioned; and it is maintained, and justly, that its right application would at once clearly establish all the leading points of the premillennial system. The objections to this principle are obviated; the *petitio principii* involved in the figurative or spiritual principle, its contradiction to the works and Word of God, its inadequacy, and the difficulties in which it entangles those who use it, are noticed; and the authority of Hooker, Luther, Rosenmüller, President Porter, and Bishop Horsley, are adduced in favour of literal interpretation. Dr Keith's "Evidence of Prophecy" is a most powerful and unanswerable argument, in detail, in favour of this principle.

The present dispensation—apostasy and retribution—forms the subject of the third chapter, in which, after a short view of all the dispensations, the character and close of the present are considered; and it is shewn, in opposition to the popular expectation, that God has nowhere promised that the gospel shall universally triumph before the return of the Lord. Those who hold that it shall, have never been able to produce a single text in support of their view, though repeatedly requested to do so. It is shewn from the parables and the passages relative to the mystery of iniquity, &c., that the true Church will continue a little flock till the advent; that things will become worse and worse till the development of the last form of evil, "an infidel power, a very incarnation of Satan, a personification of all spiritual wickedness in high places," when the Lord himself will come, and put an end to the present, and introduce another dispensation, that will be universal—an event that may be near at hand. These views furnish strong motives to holiness, activity, and watchfulness.

In chapter fourth, the premillennial advent is proved, from the impossibility, on the opposite view, of acting upon the exhortations to watch and pray, "Come, Lord Jesus, come quickly;" but of course chiefly, almost exclusively, from direct passages of Scripture, which are arranged under three heads,—those which connect the coming of Christ and His kingdom, and shew that the latter succeeds the former; those which so connect the coming with other events as to render a millennium impossible before it; and those which teach that a resurrection takes place before the millennium. In chapter fifth, the doctrine of the first resurrection is stated, supported by Scripture, objections to it answered, and its tendencies shewn to be holy and consolatory.

The future destiny of Israel is considered in chapter sixth, and it is

Digitized by Google

shewn that the promise to Abraham respecting the literal seed has never yet been fully accomplished. His descendants have never possessed *all* the promised territory, and they are now deprived of that portion which they once possessed; yet the land was promised to them for an everlasting possession. Of course the promise must be fulfilled, and therefore Israel shall be restored. The people and the land, moreover, are always connected; but see Scripture *passion* for texts referred to. The entire nation will be brought to acknowledge the Messiah at His personal coming. They shall then be a great blessing to the world. Christ will reign over them, have a dwelling-place among them, and, in some peculiar sense, pay them gracious visits. The advantages of this view are insisted on; it gives a glorious exhibition of the character of God, and is fitted to draw the heart into delighful sympathy with Him. In these respects, as is natural, it greatly exceeds the opposite one. Chapter seventh treats of the glorious reign of Christ and His Church in the world to come. The views laid down agree with those advocated in this Journal. The chapter is most beautiful and interesting.

The last chapter is occupied with the history of the doctrine usually termed millennarian. After a very fair statement of the premillennarian doctrine, it is shewn that, for the first two and a half centuries, this was the universal doctrine of the Church; that neither Calvin, Luther, nor any of the Reformers expected a millennium to be introduced by the gradual progress of the truth; and that many, or even a majority, of the Westminster divines were premillennarians. A sketch is given of the present state of prophetic study, and the work concludes with some statements on the practical uses of the same.

In everything but the time when the new earth is created we agree with the author. His work is a very able and excellent one. It is in all respects exceedingly well-fitted for popular use and general circulation; excellently adapted to lead to a correct knowledge of the general subject, and by the earnest appeals which conclude the chapter, to a knowledge even more valuable, of Him, namely, of whom the author says that "Prophecy without Jesus is a body without life. He is the *inspirer* of all prophecy. It is a beautiful, refreshing, instructive shadow, cast from Him, the glorious substance. He pervades it. It is as full of Him as the living body is full of the animated soul. He is its glorious centre. The first and second advents of the Saviour are the two centres round which all prophecy revolves. He also *performs* it; *prophecy fulfilling is Jesus acting.* He opens the seven-sealed book, for He alone is worthy to do so; for this He hath all power in heaven and in earth. *Prophecy fulfilled is Jesus manifested.* This may be largely traced in His first advent, and present glory; and it shall be still more fully displayed when the day of the revelation of Jesus Christ shall come. Then, when He appears, the Conqueror, the Bridegroom, the King, the Renovator, all the prophets shall do Him homage as the great substance and fulfiller of their lofty predictions," (Acts iii. 21.)

Digitized by Google

The Beast and His Seven Heads and Ten Horns, His Name and Number Explained, &c. By X. Y. Z. 1862.

THIS pamphlet is devoted chiefly to an explanation of Rev. x.–xiii. The following are some of the principal points. The beast with seven heads and ten horns is idolatry personified. The seven heads are seven consecutive kingdoms. Babylon, Medo-Persia, Macedon, Syria, and Egypt, are the five that had fallen at the time of the vision. The head existing at that time was Rome, ("one is,") which came upon the stage of prophecy at the battle of Actium, B.C. 30, when Egypt fell. Rome is the sixth head. The deadly wound was inflicted by the sword of Constantine, who defeated Maxentius and Licinius, removed the seat of government to Constantinople, A.D. 333, and prohibited idolatry. The healing of the wound is the revival of idolatry, and the elevation of Rome to its ancient dignity as capital of an empire, at the synod held in 732, when the Pope was made head of the Roman republic. The sixth head was thus restored under another dynasty—namely, under the Popes as such. The beast that was, and is not, and yet is, is explained by reference to the interval, 333–832, when idolatry was interdicted, but was ready to revive. The mark of the beast is the oath of allegiance to the Pope. The Roman clergy are the two-horned beast. The image of the beast is the Roman senate in subordination to the Pope. The ten horns are the ten kingdoms, the Visigoths, Ostrogoths, &c., as usual. The sixth head gives place to the seventh in 1798, which is probably the Napoleonic dynasty. The eighth king is chronologically the successor of the seventh; but, as a king, is probably a revival of the sixth head, of which Rome was to be capital, under another or third dynasty, the Pope losing his temporal power. Victor Emmanuel will probably be the first of the dynasty meant by the eighth king, who is yet one of the seven heads.

The woman in heaven signifies the Paulicians; the man-child is Leo the Isaurian; the dragon endeavouring to devour the man-child is the Roman hierarchy attempting to frustrate the reformation to be effected by Leo. The catching up of the man-child is the elevation of Leo to the throne of the Constantinopolitan empire, (674 or 675.) The rod of iron is the sceptre of the tribe of Judah transmitted to Leo. The war in heaven is the contest between the Bishop of Rome and the Patriarch of Constantinople, who, with the aid of the emperor, was victorious, and is meant by Michael.

The two witnesses are, most likely, all Protestants. The slaying is the suppression of their testimony, and their death in a civil and political sense, perhaps in 1863 or 1864, in which case their resurrection will be in 1867 or 1868.

The seven thunders are so many signals for pouring out the seven vials, which occupy a period extending from 1921 to 2009 or 2010, when we arrive at the first resurrection, and, perhaps, to the descent of the new Jerusalem after the completion of the new heavens and new earth. The beast is cast into the lake of fire 1992, and the dragon

Digitized by Google

bound 1996. An elaborate chronological appendix concludes the work.

We are doubtful, to say the least, as to the grounds of the computations and the chronological results. Among other points, we do not agree with the author's view that the throne of David has come down from the Jews to the Christians; that, in particular, it devolved itself to Constantine and his successors, and, having been forfeited by them, to Leo the Isaurian, who is supposed, with considerable probability, (it is thought) to have been of the family of David, and was "dealt with politically by God, as one in whom the covenant orginally made to the nations in Abraham, and ratified by Christ, was formally renewed and confirmed;" and who was, moreover, "the type of another emperor of similar disposition and character, who is still to appear on the stage of politics, a successor of David, and heir to his throne and sceptre, and a son of the mother-church, which gave birth to Leo himself," (this emperor cannot be the Lord Jesus Christ,) "and in whose days image-worship will be finally abolished, the reign of Christ with all His saints upon earth established, Nebuchadnezzar's image destroyed by a stone," (the temporal power of the Church at the time under the Prince now spoken of,) "and out of a mountain, without hands, the new heaven and new earth established, and all things foretold respecting the fall of Babylon, and the glory of the millennium fulfilled." In these views we think the author is mistaken. We cannot help thinking, too, that his opinions and feelings in regard to Leo have exercised a most powerful influence in moulding his scheme.

He has some very good remarks upon the way in which God punishes nations for idolatry, with examples, which are highly deserving of consideration at present, when Popery is favoured and fostered to such an alarming extent.

The work contains some very interesting discussion, and its ability and calm, tolerant spirit commend it to the attention of prophetical inquirers.

Geology in Connexion with Revelation. A Philosophic Tract. By HENRY B. EVANSON, M.B. Dublin: Hodges, Smith, & Co., 104 Grafton Street. 1860.

THIS tract touches upon, and after a fashion discusses, a great variety of topics—as the Huttonian and Wernerian theories—a plurality of worlds—the origin of evil, which the author professes, but fails to explain—death before the fall—why God created man, knowing that so many would perish for ever? the reason of which is said to be, "that love and fear might, when united, be adequate to preserve erect all created intelligences"—national education, and the evils resulting from mere secular instruction, or from the exclusion of the Bible—Dr Chalmers's Astronomical Discourses, which, in their present "chastened" condition, the author informs us, are worthy of high encomium, &c. Mr Evanson's chief object, however, is to shew the insufficiency of all

Digitized by Google

attempts that have been hitherto made to harmonise Scripture with Geology, and to propound his own scheme, which, it is hoped, is to put an end to all controversy. This object is indicated by the motto στρεβλοῦσιν ὡς, κ.τ.λ., a motto which, considering the great intellect or genius, the learning and piety, of many who have laboured on this subject, is suggestive of no small presumption, if not uncharitableness, on the part of the author. His scheme is very much a bungled edition of Dr Chalmers's, which it is unnecessary to discuss. His attempt to shew that the view held by Mr Miller and so many more is insufficient, is a failure, as was natural, because he either does not understand that view, or had forgotten what it was when he was assailing it. There is a remark or two bearing upon prophecy, but as Mr Evanson has not studied the subject, it is not worth while to notice them. A considerable amount of praise is bestowed upon Hugh Miller, but with many of his remarks upon that great man—which are in very bad taste—we have no manner of sympathy. There are no doubt some good observations in the pamphlet, but as a whole it is very unsatisfactory. The style is stiff, cramped, and occasionally obscure; the thoughts are often very imperfectly brought out, perhaps because they were not clear and complete in the author's mind, and perhaps partly because he has not attained to a sufficient mastery of language; and the arrangement is very defective and confused.

Psalterium Messianicum Davidis Regis et Prophetæ. A Revision of the Authorised English Versions of the Book of Psalms, &c. By the Rev. John Noble Coleman, M.A. London: J. Nisbet & Co. 1863.

This is a noble, handsome, we might say, splendid volume. Typography has done its part well. Nor has the author failed in his. In many of his corrections and criticisms we do not concur; but he has amassed a very great amount of most interesting and valuable information. His preface is full, and in many respects satisfactory, though we do not quite concur with him in his extreme eulogium on Bishop Horsley, nor in his strong language of condemnation directed against the Masoretic punctuation. If that system were really an attempt to prevent Scripture from bearing testimony to Jesus of Nazareth, it has all along signally failed; and there is hardly one passage of any consequence whose Messianic bearing is in the least affected by that punctuation. But our author's work is one which students of Scripture will delight to have on their table, if for no other reason than that it is such a complete *Synopsis Critiorum.* It is an erudite and comprehensive work.

The Christian Annotator; or, Notes and Queries on Scriptural Subjects. London: J. Nisbet & Co.

These volumes were published some years ago; but they are not out

Digitized by Google

of date. The *Annotator* was carried on, as many of our readers know, by the late lamented Mr Tonna, and came to a termination at his death. It is marked throughout by that judiciousness, calmness, and thorough knowledge of the Word, which he possessed in no ordinary degree. There is a large amount of most valuable suggestion and discussion in its pages, expository, critical, and practical. The difficulties in Scripture are well discussed, and much valuable light cast upon dark passages. We would most earnestly recommend the work to our readers; adding the expression of our regret that it should have been discontinued, and of our desire that it may be resumed.

Sacred Chronology, and Numbers Arranged and Verified, &c. By L. A. D. P. Liverpool. 1863.

THIS is a painstaking volume, and the author is evidently a man of earnest purpose, and actuated by a desire to discover the truth as to times and seasons. We are inclined to differ from many of his conclusions, and to suspect many of his dates; nor do we find that the work casts much new light on chronological questions. But the author evidently lays great stress and ascribes considerable importance to his investigations and calculations.

Mazaroth, or the Constellations. Two Parts. London: Rivingtons.

THERE is no lack of ingenuity here; and these pages derive their interest from this. That the constellations were named by Adam or Seth, or one of the early patriarchs, to symbolise and perpetuate the primitive revelations, may be true. We cannot say. The author conjectures largely. We cannot say he proves much.

Happy Years at Hand; Outlines of the Coming Theocracy. By W. LEASK, D.D. London: Partridge. 1863.

WE commend this clear and eloquent work to the notice of our readers; adding, that we are glad to see that it has reached its second thousand.

Extracts.

Remarkable Biblical Manuscripts.

THE Russian Government lately purchased, for the sum of 100,000 silver rubles, the celebrated collection of Caraïtic manuscripts of the learned collector, Abraham Firkowitch. After the collection had been duly examined by different *savants*, and pronounced to be highly important for the criticism of the text of the Holy Scriptures, for palæography and chronology in general, and for the history of Southern Russia in particular, it was delivered as property to the public Imperial

Digitized by Google

Library. The Caraïtic scholar, Abraham Firkowitch, has devoted, we hear, thirty years of his life to the acquisition of these rare manuscripts. As early as 1830, during his stay in Constantinople, he succeeded in finding some valuable Hebrew codices. This seems to have given him the impulse for his untiring exertions in this field. He sacrificed his fortune in the search for old and rare manuscripts; bore without murmuring long separations from his family; subjected himself to all sorts of privations, and often endangered his life. Mr Firkowitch has travelled through, and explored the Crimea and the Caucasus in all directions; he has lived for months in churchyards and burial-places, to study and copy old inscriptions; he has penetrated into synagogues and other likely places, where the Jews used to hide books on sudden attacks or invasions from the enemy; he never wearied of the struggle with fanaticism and barbarity. Thus he succeeded in collecting one hundred and twenty-four Hebrew original copies of the Old Testament, which are older than all other Hebrew codices in any of the libraries of Europe. Twenty-five of the manuscripts in Mr Firkowitch's collection were written before the ninth, and twenty before the tenth century. Five of the manuscripts on leather are maintained to be the oldest of all documents on the Scriptures hitherto discovered. The whole collection consists of forty-seven rolls of the Pentateuch, on leather and parchment; seventy-seven codices of the Holy Scriptures; thirty-three translations in different languages; two hundred and seventy-two works of Caraïtic authors; five hundred and twenty-three works of Rabbinist authors; two hundred and fifty miscellaneous letters and articles; seven hundred and twenty-two inscriptions; three hundred documents regarding the history of the Caraïm in Western Russia, and three hundred old plans of different Russian towns.—*Athenæum.*

The Yoke of Antichrist.

"We are made free from the yoke of Antichrist. We are cumbered no more with his trifling traditions and dirty deceits. The breaking of his laws disquiet our conscience no more. His ceremonies are banished, his religious monsters have no longer place among us, his invocations of saints, his gaddings on pilgrimages, his gilding of images, his painting of tabernacles, his setting up of candles before stocks, his purgatories, his masses of *scala Cœli,* his bulls, his pardons, his dispensations, his jubilees, his justification of works, his selling of merits, his canonising of saints; his dirges, his trentals, his blasphemous masses, his idolatrous altars, his earish confessions, his Eucharist in one kind for the lay, his holy bread, his holy water, his oil, his cream, his wax, his flax, his palms, his ashes, his idolatry, his hypocrisy, his candlesticks, his reliques, his corporus, his portass, his sheephook, his mass-book, his crosier, his mitre, his censing, his popish fasting, his shaving, his greasing, his sacrificing, his God-making, his transubstantiation, his excommunication, his unchaste vows, his hallowed boughs, his beads, his vestments, his idols, his Romish service, his Antichristian orders, his Peter

pence, his frankincense, his primacy, and all his pelting pedlary, is utterly vanished and driven out of this land ; instead of these outrageous pestilences of the Christian public weal, is entered in among us the glorious light of Christ's gospel, the true knowledge of God, the right woshipping of God, the hearty calling on the name of the Lord, the justification of faith, the hope of having remission of all our sins in Christ's blood, godly and Christian works, sincere preaching of God's blessed word, the true ministration of the holy Sacraments, the reading of the sacred Scriptures in our English tongue, the knowledge of our duty towards the King's Majesty and all the high powers, and how we should behave ourselves towards all men, yea, and how we ourselves ought to live soberly, righteously, and godly in this present world, with an infinite number of such godly treasures.

"He hath not dealt so with all nations, neither hath he shewed so manifestly His blessed will unto them.

"The whore of Babylon, with all her marked merchants, is confounded, and the Lamb, even in us His weak members, hath gotten the victory."—*Thomas Becon,* 16th Century.

Counsels for Missionaries.

The College of the Propaganda thus writes to its missionaries; for even Rome may be our admonisher here, (though certainly Rome's actings are a strange commentary on the admonitions):—

"Missionariis nihil est presumptione, inanique gloria periculosius; illa enim, quæ quondam ex angelo diabolum fecit, simul atque missionarii animum invasit, opus Dei in ipso destruit, dum supra quum possit ille, aggredi non erubescit. Hæc vero speratam multorum annorum mercedem uno momento eripit, dum enim gloriam furatur Deo, ad justam indignationem eum provocat, qui suam gloriam alteri non dabit. Quapropter suas omnes diabolus vires adhibet, ut læthalia hæc missionario venena inspiret, quod si unquam potuerit assequi, opus et operarium continuo perdit. Ergo illius ob oculos ponit procurandam majorem Dei Christique gloriam, ingentem animarum omnino derelictarum messem, Christianamque religionem ubique terranum diffundendum; deinde quibus polleat ille, tum gratiæ, tum naturæ dotes haud contemnendas subblandiendo explicat. Unde deceptus in multa se imprudenter ingerit; paulatim solita orationis, examinum, interiorisque solitudinis exercitia negligit; animo semper vagatur foras, aliisque quam debeat intentus, sui caram penitur abjicit; adeo ut gratiæ, Spiritusque sancti auxiliis uberioribus merito destitutus, inanis gloriæ pateat telis, et continuo ruat in pejora, parva quæque spernat, obedientiæ jugum excutiat, nihilque nisi magnum, et grande meditetur, et affectet. Ex quibus facile conjicere est in quantas anxietates, erroresque, et peccata miserrime provolvatur." *

* Monita ad Missionarios sacræ Congregationis de Propag. Fide. Romæ 1840. The whole of this book is well worthy of study. With the substitution of *Christ and His glory,* for the *Church and its glory,* it might be a model for any missionary.

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

SIR,—In the April number of your Journal you were good enough to admit my remarks upon Dean Alford's view of the first resurrection, mentioned in Rev. xx. 5. May I venture to solicit the insertion in your next number of a few observations upon some other points adverted to in the Dean's commentary, which appear to involve a considerable degree of obscurity, if not of inconsistency.

1.—*The heavenly armies.*

Upon Rev. xix. 11-16, where the armies in heaven are seen to follow the rider upon the white horse, for the battle against the beast, and the kings of the earth, and their hosts; Dean Alford observes that the heavenly armies compose "not the holy angels only, but the glorified saints." On turning, however, to his Prolegomena, page 259, par. 62, we read that it is not until after the battle has been won, and Satan has been bound, that the first resurrection takes place. Also to the same effect consult note at page 724 on chap. xx. 1-3, where it is said that the overthrow of the arch-fiend, the beast, and their power, is followed by the binding and incarceration of Satan for a thousand years, *during which period the first resurrection takes place.* It is not easy to comprehend how the glorified saints could come with Christ to fight the dragon and the beast, if they did not rise from the dead till after the overthrow of those powers and the incarceration of the dragon.

Again, by a different chain of reasoning, we arrive at the same goal of contradiction and confusion. It has been seen how, at page 259, par. 62 of his Prolegomena, the Dean makes the righteous dead to rise subsequent to Satan's binding. We learn from 1 Thess. iv. 16, 17, that the living saints will not be changed and caught up until the righteous dead shall have risen. Therefore, if the righteous dead rise not till the beast has been overthrown, and Satan has been bound and shut up in the bottomless pit; then of necessity the living saints cannot be changed until Satan shall have been bound. But at page 621, first column of notes, lines 15–29, on Rev. vi. 12–17, it is said that the elect of God living on the earth must be gathered out *before* the infliction of the Lord's wrath upon the nations just prior to His advent. And in the next column, line 8, we read that this *gathering out* means gathering into heaven. Consequently we are met by this seemingly direct contradiction—namely, the affirmation in one place that the righteous dead rise *during the time* of Satan's incarceration; contrasted with the assertion in another place, that the living saints are gathered into heaven *prior to the period* of that incarceration; whilst we know from the plain word of Scripture that the rapture of the living saints must *follow* the resurrection of the dead ones. If the living saints be gathered into heaven before Satan is bound, and the dead saints rise before the gathering in of the living ones, then the dead saints must rise before Satan is bound, which is directly opposed to the affirmation at par. 62, page 259 of the Prolegomena.

2.—*Every eye shall see Him.*

In vol. iv., page 551, on Rev. i. 7, *every eye shall see Him, and they also which pierced Him,* Dean Alford has the following observation:—"This is to be understood of the whole human race, risen and summoned before Him. The persons intended in this expression" (they also which pierced Him) "are beyond doubt those to whom our Lord prophesied in like terms, (Matt. xxvi. 64,)—viz., those who were His murderers."

This is intelligible enough on the hypothesis of the post-millennial advent, and one simultaneous resurrection of good and bad; but how can it possibly

Digitized by Google

consort with Mr Alford's view of the resurrection of *the righteous only* at the beginning of the millennium, when the Lord comes,—the rising of the wicked dead being postponed till after the lapse of more than a thousand years? How can the Lord's murderers, whilst still in their graves, see Him whom they pierced and murdered coming in the clouds of heaven?

3.—*The time of the dead to be judged.*

In remarking upon the events to fall out upon the sounding of the seventh trumpet, (Rev. xi. 15–18,) Dean Alford writes, "This announcement necessarily belongs to the time close on the millennial reign." Part of the announcement is, that the time of the dead is come *that they should be judged.* It is difficult to conceive, under Mr Alford's system of interpretation, what judgment of the dead can be about to take place at the beginning of the millennium. He repudiates the views of the historical school of interpreters, who are driven to explain it as referring to the righteous dead, rising to be ruled over by Christ, who is to judge the earth during the thousand years. It cannot be the dead saints, summoned on their rising to an assize judgment to give account of the works done in the body; because, in commenting upon Rev. xx. 46, (page 725, bottom of second column of notes,) the Dean quotes John v. 24 in proof that the righteous do not come into judgment at all. Still less can it be the judgment of the wicked dead, because he holds that that will not be till after the apostasy which follows the millennium. Conjecture itself, therefore, is at fault in the endeavour to surmise what judgment of the dead the Dean can look forward to as impending at "the time close on the millennial reign."—I am, Sir, yours faithfully,

W. Martin.*

Poetry.

ALL IN BLOOM.

'Twas spring, six thousand years ago;
The frost-wind had not come,
Nor winter with its cloudy gloom,
And silent shroud-like snow;
Nor summer with its fever-glow.
Young life, first life, was budding everywhere,
And health breathed thro' the sweet immaculate air.
Earth, with its virgin soil
Unscourged by human avarice and toil,
Untainted by the rankness of a tomb,
Was all in bloom.

But spring, time's spotless spring,
Like peace and hope, took wing,
Went upward with its fair array,
Leaving a faded mantle to this earth
Instead of the gay raiment of its birth.
It was and is not; since the gladsome day
When it alighted from above
On vale, and field, and grove,
Earth has not known its love.

* While we insert the above, we do not profess to see the contradictions or difficulties which the writer does.—Editor.

Digitized by Google

Dear spring of ours, which, with the year,
Comes up in April joy and cheer,
Child of the past, preserving still
Some features of an ancient sire,
Which time, and change, and ill,
Which winter's frost and summer's fire,
Have not been able to destroy;
Faint echo of a long lost song,
Faint relic of an earlier joy;—
With all thy light and smiles,
Thy soft and sunny wiles,
What art thou to that spring,
Earth's first and freshest, when the magic light
Of this world's birthday threw its glances bright
Over creation's splendour,—that old spring,
With balm and beauty on the wing,
And earth all fresh and blossoming?

But spring, earth's primal season, reappears;
These long six thousand years
Of storm are ending, and the doom
Of this creation is not seal'd;
The curse shall be repeal'd;
The day of glory stands reveal'd;
Departs the gloom,
Descends the life of a more vernal clime,
Beyond the blights of time;
A thousand vales rejoice,
A thousand hills lift up the voice;
Old ocean smiles again,
In golden glory clad,
And sings a happier strain,—
The key-note of the holy reign.
The tranquil sky is glad;
And earth once more,
From shore to happy shore,
Is all in bloom!

Several articles and reviews are postponed from want of room.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS EDINBURGH.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1864.

Art. I.—THE DAYS OF ATHALIAH.

2 Kings xi., and 2 Chron. xxiii.

It must often have struck the attention of careful readers, that there is a singular minuteness of detail in the sacred narrative of the days of Athaliah and their close. The whole of 2 Kings xi. is occupied with this subject, and even more is given in 2 Chron. xxii. 10–12, and chap. xxiii. All this space is devoted to the records of young Joash's six years' hiding and Athaliah's death; and, besides, the details are not, at the first reading, very interesting in their minuteness. But a little consideration leads us to the reason of all this careful chronicling of incidents and occurrences; they all bear on the *House of David,* and therefore on the fulfilment of the promises concerning *Messiah, David's son.* This is the key.

It is on this account that the high priest, Jehoiada, is foremost on the scene, not only watching over the life of the infant prince for six years so tenderly and so successfully, but in the seventh year, when the full time for discovery was come, himself arranging the train of political events. At the head of the captains of hundreds stands the High Priest, because this matter pertains to him as guardian of all that affected the Promise of Messiah. It is the *Levites* (2 Chron. xxiii. 2) that he and his covenanting friends gather together; for *Levi's* tribe is surely concerned in Messiah most vitally. What are all their sacrifices, what is the very temple in which they minister, if Messiah is not to come? Then, also, it is work

Digitized by Google

for *the Sabbath:* "A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king," (2 Kings xi. 5, 7.) It is done on the Sabbath, it seems, and it is done in the *temple of the Lord,* because all this concerns Messiah, inasmuch as it concerns the line of David, from whom Messiah must spring. Yet more; it is "*King David's spears and shields* in the temple of the Lord" (2 Kings xi. 10) that are brought forth for use, this being the day when the clouds are to be scattered that hang over God's promise, "that David should not want an heir to sit upon his throne." With this key in our hand, we may open up this narrative, and find in it lessons most suitable for our day.

I. It may be useful to ask the reader's attention to the *grounds on which faith rests.* In the days referred to—the days of Athaliah's rule—while the heir was hidden, and supposed to be dead, faith rested still on *God's promise of Messiah.* Then, as now, faith had nothing else to rest upon but *God's word.* And it is always thus; it is what God has spoken that we rest in.

In common things, we all believe firmly very much that we never saw. We do this in reference to foreign countries, to individuals in these countries, to the history of these countries and persons. In the same manner we believe God's being and providence, though we never saw God. We believe, on the testimony of His word, that there is a heaven, though we never heard one strain of heavenly music from the golden harps of its inhabitants; and we believe in a hell, though we never heard a groan from the lost. We believe sin to be a reality, and yet we cannot see it; its effects we know, yet we see not itself; and both conscience and the word of God declare it. Thus it is that our soul receives the things of God in the absence of visible proof, or anything external on which to build our confidence.

When we come to the things which faith believes in *regard to salvation,* we find they are all unseen, but are made fully known to us by testimony. They are real, but revealed to us only by the testimony of God's word. All we believe for salvation rests upon God's word alone. And in this there is no small advantage; for nothing can occur, no event can take place on earth, in heaven or hell, to alter the fact that *God has spoken.* God's word once spoken is a fact for ever—in the

Digitized by Google

highest of all senses, "*volat irrevocabile verbum.*" The testimony of God is like the sun in the firmament—clouds do not alter it, but only hide it from our view; and so events, however dark, are only like clouds, and vapours, and storms, hiding for a time God's word from our confused and perturbed mind, but leaving it every way unchanged, like Himself.

In this sure and advantageous way has God dealt with us from the beginning. In Eden, fallen man was asked to believe that "the seed of the woman should bruise the head of the serpent;" a testimony signified and sealed by the symbolical rite of sacrifice. Believing this testimony, though the fact it spoke of was far distant, sinners of that day found sure rest. Adam might say, "True, I am chief of sinners, the destroyer of the world! the introducer of sin, death, the awful curse! the opener of the flood-gate of woe in every shape! the betrayer of the citadel into Satan's hands! the base, ungrateful man, who teaches all who follow him to sin with high hand against the holy God of love." All this Adam could say against himself, and yet also rejoice in the sure testimony: "The seed of the woman shall bruise the serpent's head." This word of God is not altered, far less rendered void, by anything in Adam. This word of God is not less true and sure because Adam, who ponders it, is the chief of sinners. Faith grounds its confidence on what God says, not on what man has done.

Not otherwise did Enoch and Noah find whereon to rest amid earth's increasing infidelity and wickedness. The roar of battle has no more effect than the revelry of mirth, or the song of the drunkard, in blotting out the stars from the sky, God had said, and it remained true, though millions laughed and mocked, "The seed of the woman shall bruise the head of the serpent." And thus did Abraham find an anchor for his soul; and thus did David, and all the saints of other days. So we in our day look back to that fact as a thing accomplished, but still receive it as God's testimony. He has spoken: He has said, that this is what pleases Him, "The woman's seed has bruised the serpent's head." Amid all our sins, when conscience is accusing us bitterly, and when everything in us is hopeless, that testimony remains—God has sent the seed of the woman: "This is the record, that God hath given us eternal life, and that life is in his Son;" (1 John v. 11.) Happen what may on earth, in heaven, in hell, that testimony is true and sure. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," (1 Tim. i. 15.) Whatever be man's unbelief, guilt, indifference; whatever be man's blindness or ignorance,

Digitized by Google

that testimony remains true. Our evil or uncomfortable frames of mind send us, or should help us, not only to faith, but to the blessed assurance of faith; for when sense is against us, things around and visible, then it is we may most simply realise the word that God has spoken, the record God has given: "Who is among you that feareth the Lord, and obeyeth the voice of his servant,"—if that man walk in darkness, clouds being around his path, gloomy providence without, and corruptions rising within, "let him trust in the name of the Lord, and stay *upon his God*," (Isa. l. 10.)

II. But now see the *trials of faith*, what these may be. While nothing can alter the foundation of faith, those solid grounds on which it builds, it is nevertheless quite possible we may be tempted to suppose that that foundation is shaken, or that the testimony of God has not proved true. In all ages saints have spoken of this temptation. It may be that Adam and Eve, conversing on the past, and on the aspect of things around them, as years went on, began at times to fear lest the promise of "the woman's seed" might give way under man's accumulating guilt. Perhaps Noah might at times stagger in his faith when he found himself alone, or almost alone, in looking for the promised seed. In the days of David we hear of Satan suggesting to the soul, "If the foundations be destroyed, what has the righteous done?" (Ps. xi. 3;) but we hear also of the blessed retort on the adversary: "That cannot be; God is in the heavens!" Yet still, let us try to realise how one might feel—one who knew that David personally was to be Messiah's great progenitor—when against this very David Saul goes forth, resolved upon his ruin! Had we known what depended upon David's life, and had we, with this knowledge, seen Saul's hand, guided by the Evil Spirit, (the Serpent himself!) fling that dart at him to take his life, would it have been wonderful if, in that moment, we had trembled for the ark of God? Or when David fell into that sin in the matter of Uriah, and when afterwards the sword of the destroying angel was waved over his head, would it have seemed anything strange if some had begun to say, "God can never keep His word to such a sinner? The word about Messiah coming in his line cannot come to pass!" We cannot tell how often in such ways as these Satan vexed and weakened the faith of God's saints in other days.

But, perhaps, never was there a time in Israel, if ever since there was a Church, when faith seemed so tried and ready to stagger as in *Athaliah's days*. Remember the promise—

Digitized by Google

namely, that it *must be in David's line that Christ should come.* Now, all of that line seemed to have perished! *Ahaziah* had been slain; and forthwith upon this Satan moved that daughter of Jezebel, Athaliah, to arise and slay *all her grandsons!* Lo! she overcomes all natural feeling! She hires assassins; she goes with them to the palace; she sees one and another stabbed to death. Blood, blood!—the blood of the house of David runs as water! The tree of Jesse is felled by the very roots!

Whether it was solely ambition that led her on, or whether a direct design against God's promise, is uncertain. Not unlikely the latter; for she honoured *Baal.* At all events, this was done; and the Lord seemed to keep silence. She reigns; and no vengeance comes. One year passes, and another, and another, and still Athaliah reigns!

Now, herein lay the trial of faith. *All the seed of David,* as far as men knew, were extirpated! None but Jehoiada and his wife knew to the contrary. The godly throughout Israel understood that the line of David was gone! and oh, has not the great promise failed? There sits the murderess, a queen, exulting in success. Baal is thus exalted, and *Jehovah* cast down—*Jehovah* proved a liar, as it seemed!

Now, even when Antichrist shall have dominion, and put down the witnesses, never can we imagine a sadder time for faith. "The foundations are destroyed." So it seemed to sense. Oh, the gloom over saints in those days! Oh, the unspeakable distress! The line of David has failed; our hope is gone! and Jehovah seems not to care! A usurper reigns, and reigns in peace.

In these circumstances, what might stay their souls? Just this,—viz., *God has said it;* we rest in His *testimony.* And if the foe taunted them with *facts* that contradicted them, they still would reply: "He will make darkness light." Perhaps some would refer to the recent miracles of Elijah and Elisha in raising the dead, and say, "It *may* be, the Lord will raise some one of David's line from the dead." They would, at least, often go back to the case of *Isaac,* who was laid on the altar, and yet saved.

In Isaac's history, they might read how near to utter hopelessness the promise had once approached, and yet had emerged brighter and fuller than before. But, at any rate, the word of the Lord is all they have to rest upon; appearances are all against them; nay, facts seem to proclaim abroad that the promise has proved a falsehood and a failure! What a dark day was this! What a time of alarm in the camp of the

Digitized by Google

saints! But they cling on to the Lord's word; He had spoken, and it must come to pass, though man might not perceive the possibility of an escape from failure. Who can tell how the friends of Baal, and sympathisers with Athaliah, boasted over the prostrate ark? how they scoffed at "the woman's seed" and "David's Son!" how they exulted in their triumph over Jehovah's word; for who could deny that David's line had failed?

If, in our day, it should ever come to this pass that rationalists and infidels shall seem to have proved that geology has presented facts that directly contradict the word of God, and if our eyes see these facts, then our situation will have become very similar to that of the saints in Israel in Athaliah's days. If men, far more skilful than a Renan or a Colenso, do arise among us, and produce astounding discrepancies and errors in the Scriptures, or appeal to reason in a way that seems overwhelming, still the Church would not even then be in a darker position than in the days of Athaliah. And light will break as it did then, when darkness seemed to have settled down. It is not a great many years since infidels were found objecting to Moses that he was proved an ignorant impostor, a man of another age and another country, inasmuch as he spoke of Joseph "shaving himself," (Gen. xli. 14,) and of his brethren "sitting" at meat, (Gen. xliii. 33;) but suddenly the opening of tombs and temples in Egypt disclosed sculptures and frescoes that exhibited both these customs, as the very customs that characterised the men of that land, in the days of the oldest of the Pharaohs.* Nor was it otherwise with questions of chronology, which the recent discoveries at Nineveh and Babylon have satisfactorily set at rest, so far as they seemed to form anything like objections to the perfect accuracy of Scripture records. But this leads us on to—

III. *The triumph of faith.* The massacre at Bethlehem, of the infants there, may have for a time filled old Simeon and Anna with dark thoughts, if not deep despondency; for they may have naturally concluded that Herod had gained his end. But soon the truth appears; Herod has been baffled; nay, has by that very act fulfilled one prophecy, and led Joseph to fulfil two others, by going down to Egypt, and by returning to dwell at Nazareth, instead of Bethlehem. It was even so in the days of Athaliah; only more illustriously still did the truth of God ride forth in triumph over the neck of its enemies.

It turned out that Athaliah, after all, had not accomplished her fell purpose. She had not gained the end which all men

* Hengstenberg's Egypt, pp. 30-38.

Digitized by Google

thought she had reached. She had not slain every one of David's line. It turns out that one scion of David's stem was left alive, one little child rescued from her murderous hands. Like the New Testament Elisabeth and Zacharias, the high priest of that day, Jehoiada, and his wife Jehoshabeath, (herself of the royal line,) had heard of the fearful massacre of the seed royal on the day on which it took place, and had been enabled to snatch from the slaughter one tender child, a few months old. It seems they had searched for any remnant of life in the heap of mangled bodies, and had lighted upon this one, half buried under the human pile, but still breathing. The very fact that the queen had slain so many as to form such a heap, was, in the providence of God, whose eye was on the scene, instrumental in concealing the little child. And having found him, they hid this heir to David's throne; for six years they had him concealed in a chamber of the then almost unfrequented temple, training him for his future vocation. But now was come the time for discovering him to the people of Israel. They gather the captains, and tell them in confidence the wondrous story; and well may we imagine how the countenances of Azariah, Ishmael, Maaseiah, Elishaphat (2 Chron. xxiii. 1) glowed with joy and delight as they heard how God had cared for the faith of His people by preserving one of David's line from whom *Messiah might spring.* These go forth and gather the *Levites;* and what was their surprise and ecstasy! priests and Levites joining without delay in the well-planned enterprise of bringing out the young king, David's heir, to the assembled people in the temple. Soon the godly in all Jerusalem hear the whisper of the strange news. The word of God has not failed! the seed of David still exists! Messiah may yet come from the royal line! At length, on the appointed day, all is carried into effect. "*They brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said,* 'GOD SAVE THE KING,'" (2 Chron. xxiii. 11.) The trumpets sounded, the singers sang, and all the people of the land rejoiced. "They clapt their hands, and said, 'LET THE KING LIVE,'" (2 Kings xi. 12.) In a few minutes more Athaliah is slain.

Now is the weight rolled from off heavy hearts. Now has the sky cleared, and the sun shone forth. Glad tidings! God is faithful; His word is as true and sure as ever. Bitter disappointment to Satan in the very hour of victory! Blessed relief to fearful and suspicious saints! How sweet now to look back and trace His hand! Who will ever again doubt the word of the God of Israel?

Digitized by Google

And this is written that we in these last days may never doubt His word. We may be tried by portentous occurrences, and the gigantic genius of men of intellect and science may be able to get up a triumph over God's word. The days of the last form of Antichrist are near; and that will be Athaliah's reign to us. But "whatever things were written for our learning," (Rom. xv. 4,) "these things were written for our admonition, upon whom the ends of the world have come," (1 Cor. x. 11.) In that last dark season of Antichrist's last manifestation of his art, we must fall back on God's word, and cling to it in days of evil. The Lord has His own way of bringing forth truth to the light; but He will do it, not letting one iota fall to the ground. Men may think they have discovered bones of men who lived a hundred thousand years ago, and may parade their supposed discovery, as a refutation of God's testimony that we are a race all sprung from Adam about six thousand years ago; but ere long the Lord will give His reply. And then, if days of deepest darkness come on, if gospel light be eclipsed, if the witnesses be slain, if the shout of triumph over the truth put down and trampled on arise over all the earth, it will be only for a brief season. The Lord has His King ready for manifestation, and the usurper must fall.

It was from the temple that light broke in the days of Athaliah, from that temple where everyday sacrifice was offered, atonement proclaimed, the blood of the dying Lamb prefigured and set forth. From that same position, let us expect light to break in our day. Let us keep by the altar where God's light and truth are found. "God is the Lord who shews us light; bind the sacrifice with cords unto the horns of the altar." It is thus with present providences. You see afflictions which seem mysterious, and the wicked triumphing, where right was on the side of the righteous. But abide on the foundation; wait at the altar for the after light. He will yet explain to us even the dark enigmas of man's responsibility and God's sovereignty, ay, and of the origin of evil, and how God is glorified thereby.

But let us stand firm and fast in the word of God's testimony. It was not in the earthquake's shock, nor in the tempest's roar, nor in the blaze of the lightning, that Elijah met with God; it was in the voice of Jehovah, "that still small voice," the whisper from Jehovah's heart. So with us; what we are to expect and be satisfied with is not glaring miracles conveying irresistible conviction,—not evidence which no one can even cavil at,—but the testimony, the calm, solemn, majestic testimony of God. Even in the darkest

Digitized by Google

hour of Athaliah's days, a man of Israel could not have been excused for unbelief; for when was it ever lawful to doubt the word of God, to disbelieve His testimony? But now in our day it is tenfold more inexcusable to doubt the Lord's truth on account of difficulties; for ages have accumulated proof, that "not one thing has failed of all the great things which the Lord our God has spoken," (Josh. xxiii. 14.) That promise of promises, that testimony of testimonies, that word of words, "this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," (1 Tim. i. 15,) has accumulated round it the joyful experience of thousands in every land, tens of thousands in every age, millions that have entered into rest. It is presented to us for our acceptance; it cannot alter; it is sure. The lord of Samaria (2 Kings vii. 19, 20) suffered death for doubting the loving purpose and power of Jehovah on a particular occasion. Much more may that man look for such a doom, who, in despite of millions of witnesses, hesitates to rest in the tried word of God, even if that man were on every side assailed by all the powers and persuasions of the most plausible infidelity, and all Antichrist's signs and lying wonders. Remember the days of old, the days of Athaliah's reign.

Art. II.—ENGLAND'S FUTURE.

We are nearing that eventful period in the world's history which our Lord has characterised as a time of distress of nations, of extraordinary events and convulsions, in the political, the social, and the material world. The face of nature, torn and convulsed by the earthquake and the hurricane, will but prefigure a still greater disorganisation when, amidst the overthrow of dynasties, and thrones, and the wreck of time-honoured institutions, men's hearts will fail them while looking for the things which are coming on the earth. All things seem now hastening towards this result. The boasted wit of man, the march of intellect, the advance of knowledge, has failed to produce the desired end, and to accomplish a universal peace. On the contrary, the elements of discord are everywhere more rife, and an occasional outburst of the hidden fire, as in the volcanic soil of Italy, portends the future desolating lava flood of infidelity and lawlessness which will sweep over the proud memorials of human invention. And let us not be deceived regarding the true

Digitized by Google

aspect of those times. For many false prophets will arise, crying out Peace, peace, where there is no peace. Our Saviour himself has clearly forewarned us of the future conflict between the powers of light and darkness, and added the solemn assurance that not one jot or tittle shall fail until all be fulfilled. But He has also taught us that, notwithstanding this portentous and gloomy aspect of things, we need not faint or be discouraged. Satan will indeed, as the strong man armed, endeavour to maintain his usurped dominion. But a stronger than he is coming to seize the spoil. Even now we have clear proofs that Christ has not forsaken His own, or left the world without some beacon light, some pillar in the wilderness. All is not dark and desolate. There is a silver lining to every cloud. With all the development of evil there is a corresponding development of good. Satan will not be permitted to win his way without a hard and doubtful struggle. The angelic messenger is flying through the world, proclaiming, as of old in the fields of Bethlehem, the glad tidings of salvation. The missionary, devoted like Samuel and the ancient prophets to the work of the Lord, is painfully toiling in the dark places of the earth in behalf of those who sit in darkness and the shadow of death. Meanwhile, the minds of the people are instructed, and they are better enabled to understand the meaning and practical import of the truths of Christianity. Verily, the hosts are mustering for the decisive battle. There are tremendous agencies at work, whether for good or for evil, such as the world has never yet seen. Still God is manifesting His almighty power, and laying bare the arm of omnipotence. Still, above the storm-clouds the light of heaven is shining, and the promise remains sure and steadfast, confirmed by the mouth of the Deity himself, "He that endures unto the end, the same shall be saved."

If these things are so, (and we have reason to expect that these latter days shall witness not a gradual extinction of evil and human strife, not a blending of the dark shades of discord into the halcyon hues of peace, but, on the contrary, a general convulsion and outburst of war, when "nation shall rise against nation,")—if the disturbing elements are ready to burst forth, and the winds, long restrained by the Almighty will, are already driving the threatening masses of clouds over the political horizon, it behoves us seriously to consider how we, not only as individuals, but nationally, may be affected by the important events which are coming on the earth. Shall we stand, or fall? Will England come forth out of the fiery ordeal comparatively unscathed, and be preserved to the end, a

Digitized by Google

standing monument of God's mercy and sovereign grace? or is she doomed to perish as the nations of old, not because God is severe or unjust, but because, alienated from Him by her iniquities, she is condemned to suffer a retribution justly due? For the whole tenor of history does clearly prove this fact, that God deals with nations as with individuals, and rewards or punishes them according to their merits or demerits, according as they have used or abused the talents and opportunities vouchsafed unto them. Nations, indeed, are not immortal, and therefore their judgment is not deferred; but the full measure exacted in this world which their righteousness or guilt may demand. Nor has the Almighty made any special exemption, or allowed the course of His general laws to be altered in behalf of any particular people. The law stands unalterable, and guilt entails its own penalty. Even God's chosen people were rejected when forgetful of the Divine commands. They lapsed into idolatry, and became corrupt as the heathen nations. And this striking instance of God's justice must remain until the end of time a warning to all nations, that however numerous may be their former merits or good deeds done in God's service, however great their former favour and acceptance, still they cannot plead these in extenuation of present disobedience and sin, and they are subject if they fall away to the unerring rod of His vengeance, who will by no means spare the guilty. It is therefore a solemn consideration for us, whether, having been clearly endowed with great honour and privileges, we have acted according to the light imparted, and rightly fulfilled the trust committed to us; or whether, having abused those advantages and wasted our opportunities, we are subject to the doom of the unprofitable servant, when the Lord shall hold His grand inquest on the nations.

This consideration becomes still more important if we believe the fact, that the Bible seems to confirm that all the distinctions of people and nations which now exist will not be wholly obliterated even at the end of this dispensation, but will continue throughout the millennial era, and during the personal reign of our Lord. It is then, we believe, that the covenant made with Abraham will be fully confirmed to his descendants, and the sons of Israel shall enjoy their whole dominion and their ancestral rights. Then shall they be a nation, such as they were not even in the most glorious epoch of their history, even in the days of Solomon, for a "greater than Solomon" shall be their King, and the Lord himself "shall reign in Zion."

It is at that time also that all nations shall bow down before

Christ, and all people do Him service. The kings of Arabia and Seba, those who hold authority and dominion in the East, shall bring presents and come into His courts. It may be, therefore, indeed it is almost certain, that even now we are shaping out our future destiny, whether for good or evil, that our position during the millennial kingdom will be determined by our Lord, when at His coming He reviews our past conduct; and, consequently, this question of our national preservation or national ruin must be finally decided within a few short years.

Now, the history of mankind teaches us plainly that God deals with nations as well as with individuals as free agents, and has committed their destiny into their own hands; consequently, they are held responsible for their actions, and judged accordingly. The righteous have found mercy and acceptance, the sinful and unprofitable have been condemned. This fact is sufficiently attested by the ruins of those mighty empires which are still strewn over the world. Not only do the fire-blasted cities of the plain, the desolate homes of the Amorite, and the overturned shrines of Egypt, record the doom of the guilty, but even on those nations who did many wonderful works, and laboured much in God's service, has a just penalty been inflicted, because, mindful only of their selfish interests, they followed the dictates of their own hearts' lusts and vain imaginations. They sought not the glory of Him from whom all their power was derived. Therefore God rejected them as a worthless, unprofitable branch. The Assyrian was an instrument in God's hand, the rod of His anger, yet his labours did not avail him in the latter end, when Nineveh became a desolation, and the Persian trampled on the pomp of Babylon. Neither did it avail the Persian that he aided in the work of rebuilding Jerusalem, or the Greek and Roman, who, by their language and wide-spread civilisation contributed to the spread of Christianity and the furtherance of the gospel. So has it been with many who boasted that "in Thy name we have cast out devils, and done many wonderful works." The Almighty Judge has not recognised them as His disciples. They received, indeed, their reward in earthly fame and dominion and the goods of this world. But those things passed away, and they fell from their high estate, cast out for ever, like Capernaum, exalted to heaven, but finally brought down to hell.

The historical record teaches us another important truth, namely, that nations have not been preserved from ultimate ruin, because they may contain many individuals eminent for piety and distinguished in the service of God. True, their

Digitized by Google

intercession and pleading with God has often prevailed, because the "fervent prayer of a righteous man availeth much." God would have even spared Sodom if ten righteous had been found there; and Zoar was granted to the prayer of Lot. Moses prevailed in his pleading on behalf of the apostate Israelites. Thus God has proved, that in judgment He remembers mercy. But the course of Divine justice cannot be altered, and the guilty left unpunished, on account of the deservings of a few. Noah could not avert the deluge, or Lot save Sodom. Even the seven thousand faithful Israelites could not stay the vengeance of an offended God. Babylon was destroyed, even though Daniel and his companions were honoured there, and advanced to high authority. Thus has it ever been,—thus it must be. "Who can ransom his brother, or make atonement unto God for him?" They may deliver their own souls, but they can do no more. And especially will this truth be apparent during these latter days, when the elect of God shall be gathered one by one, and a Church formed from all nations, and kindreds, and tongues, even from those who have passed through the fiery ordeal, and kept themselves unspotted from the world. We cannot, therefore, augur the future preservation of a people, or their acceptance with God, from their past history. That history may record many signal instances of God's long-suffering and favour. It may tell how He nurtured and trained up that people, how He guided them in devious paths, through howling wildernesses, and saved them from their enemies, and raised them to exceeding wealth and power, until they became the wonder and admiration of all nations. It may tell how that people, having received a Divine commission, did endeavour to accomplish it by sending forth the glad tidings of salvation into all lands, by spreading their knowledge and institutions and Christian civilisation throughout the world. And, finally, it may enumerate a noble muster-roll of prophets and teachers, and martyrs; men who bore a glorious witness for the truth, and praised their God even amidst the fires; of others who succoured the captive, and cherished the poor, and brought deliverance to the slave. Yes, all this, and even more, may be placed to the credit of that nation in the great day of reckoning with their God. But if at the last they should fall away, and continue not steadfast in their ancient faith; if, as it was with Israel in the days of Isaiah, the fine gold should become dimmed, and their silver dross; if, having heard the truth and enjoyed all the privileges of the gospel, they should forsake the living God and return to idols, then let them not plead former favours and former services, or expect that God

Digitized by Google

will always confer His blessings on those who have openly scorned and rejected Him. No; let no one deceive them with false promises or flattering words. The Shechinah has departed; God is not in their camp. They will assuredly perish, even although the gospel be proclaimed in their streets, and their missionaries be found in all lands; ay, perish, although the most devoted servants of God still cherish the sacred fire, and in the midst of them is the ark of the covenant, the untenanted shrine of their departed God.

These are solemn truths; let us now apply them to ourselves. It cannot be denied that England has been highly favoured by God. Raised from a small beginning to the foremost place among the nations, she has enjoyed especial blessings as the cherished abode of civil and religious freedom, as a chosen place where Christian and civilised man might attain to the highest intellectual and moral development of which our finite nature is capable. Since the days of the Reformation, when England openly cast off the Papal domination, she has been an agent appointed by God to protest against error, and superstition, and tyranny, to assert the natural legitimate rights of man, to guard the sacred oracles, and to aid in the diffusion of the religion of the gospel throughout the world. It is for these purposes that she has received wealth, and influence, and widespread dominion. These gifts have been bestowed on her on the conditions that she shall exercise them for the advantage not of herself alone, but of all mankind. And the result of God's dealings with our nation is this, that a solemn understood compact exists between Him and this people. The favours which we have received entail certain definite obligations which we cannot evade without serious detriment and national degradation, possibly ruin. The record of our past history proves this. When we review that wondrous story of the rise and progress of the British Empire, we cannot fail to recognise the workings of an omnipotent agent. Like the patriarch of old, we may exclaim, "Surely God was in this place, though we knew it not." When the Roman first stood upon the wild and storm-beaten shores of Britain, he could scarcely even dream that a time would come, when, long after the pomp and splendour of his empire had passed away, the abode of those savage and pagan barbarians would be the chosen seat of civilisation; that amidst those marshes and wastes mighty cities would arise, the busy hives of industry; that temples consecrated to a purer worship than that of the Cæsars should be reared, the mute witnesses of an eternal creed; that fleets would bear to those remote coasts all the treasures of Ophir

Digitized by Google

and of Ind, and that mighty monarchs would reign in Britain who should claim dominion over an empire far greater than that which even Rome possessed in the days of her greatest prosperity. And does not such a work as this, namely, the training and education of a people, the building up of a mighty commonwealth from such a small beginning, prove the necessity for, and the presence of, a master hand, even of Him who overrules all things according to His "determinate counsel and foreknowledge?" It is only by a firm belief in the existence and the direct agency of the Almighty, as the first cause and prime mover in human affairs, that we can understand and solve the problems of man's history. And since the days when God raised up a mighty nation from the loins of Abraham, He has never more clearly manifested His sovereign grace and power than by the calling of those savage tribes of Britain from darkness to light, and from the power of Satan unto God. For that God did especially exercise His supreme power in our behalf we cannot doubt, if we recall what England and her inhabitants once were, and then consider what they are now, to what they have attained. What merit is there in this people, in the intermixture of pagan Britons, and Saxons, and Danes, and fierce, tyrannical Normans, what deservings that they should have been thus promoted to honour by God? Whence came their great aptitude for civilisation, their desire for a pure form of Christianity, beyond all other nations? and what superior natural advantages did this country possess, that it should have become almost necessarily, without any Divine interposition, the abode of one of the wealthiest and most powerful communities in the world? True, God stored the land, in bygone ages, with treasures of coal and iron, and gave its people a fruitful soil and a temperate clime. But all this would have been of little avail, if He had left them to wallow like brute beasts in the slough of sensuality and ignorance, or to be the bond slaves of superstition. God did not thus forsake this people. He gave them an understanding heart, a mind enlightened by reason and education; He taught them to cast away their idols, and to aspire to the pure light of the gospel. And therefore the testimony of each successive age and generation has established this fact, that this country and people of England have been especially favoured and endowed with a heritage, a portion cut out, as it were, and chosen by the Almighty himself. And for what purpose was this done? Is there not a cause? These questions lead us to inquire into the special mission of England, her peculiar obligations consequent upon her present position, and her future destiny, which,

Digitized by Google

doubtless, will depend on the manner in which she fulfils that mission, and discharges those obligations. And this inquiry, which so deeply concerns us, is now fraught with solemn interest in this advanced age of the world, when, as year succeeds to year, the lines are more strongly defined, and the nations of mankind seem to be settling down into the predestined track which they have marked out for themselves, whether for good or evil. As the last struggle approaches, the opposing hosts are marshalled, and already it seems determined who will be on the Lord's side, and who against Him in the decisive conflict. How, then, stands the case with England? Where will she be when God pleads with the nations? In the review of England's past history, we can discern a remarkable example of God's providential dealings. Since the day when the British nation was brought to the birth, He has guided them like as a father does his children. They have been corrected for their faults and disobedience, but not in anger. Placed in a land whose great resources could only be elicited by patient, enduring toil, this people were inured in habits of perseverance, self-denial, and forethought. They were compelled to submit to the primal curse, "In the sweat of thy face, thou must eat bread." They were subjected also during a long series of years to hard taskmasters, and the iron yoke of bondage entered into their soul. Then God remembered the land, and sent teachers, divinely commissioned, among them; His own apostolical succession of prophets, priests, and martys, of men who, like Wycliffe, boldly protested against a corrupt faith, and sowed broadcast throughout the land the seed of the gospel; and their teaching was accepted by the English people. There was an awakening through the land, and the seed sown in the fertile soil, though long hidden, burst forth at length, and produced a glorious harvest. Then came the Reformation. It was a marvellous event, this uprising of a nation, not at the call of earthly ruler or despot, but obedient to the still, small voice, the summons which long before had ordered them to cast away their idols and serve the living God. Well was it for England that the nation did then obey that summons. Their souls were stirred by a mysterious influence, and the chord then struck by Luther and the Reformers has never since ceased to reverberate in the heart of this nation. The tie then broken with Rome has never been reunited; nor will it be, if the English nation remain true to their instincts, to their ancient calling and mission. It was then under the fostering care of her reformers and martyrs that the Church of England was purified from its dross and corruption, and restored

Digitized by Google

to its original purity and freedom. Its foundations were laid deep, based upon the everlasting Rock, on the immutable Word of an unchanging God. And long has that Church endured, to be the true defence and glory of our land. It was a glorious structure, not built by mortal hands or adorned by cunning art and man's device—not reared at the will of despot or prince—but a living temple set on high as a witness for the truth, consecrated by the presence of God, cemented by the blood of His martyrs. And still that Church endures, and its voice will yet again be heard as it was of old, protesting by its faithful ministers, by its divinely-commissioned apostles, against all those, whether Jesuit or Tractarian, who would enslave the people and bring them under a yoke which their forefathers could not bear. It will be heard as it was when Latimer, and Ridley, and Cranmer triumphed amidst the penal fires; when Elizabeth and Cromwell uplifted their powerful voice in behalf of the persecuted Protestants, and pleaded the cause of the oppressed; when despots trembled at the stern menace of an indignant nation, who, standing by their ancient faith, declared the dynasty of the Stuarts to be perjured and apostate, and drove them from the throne which they had forfeited. That Church depends not for existence on its gorgeous cathedrals, its material wealth, its princely establishment. It rests on a better, a surer foundation. Well has it been for England and her people that so it has been! Well that so it should be! A time may come when these glorious cathedrals and venerable temples shall totter and fall. A time may come when even our rituals and ceremonials, our Church establishments and systems, shall be neglected and forsaken. It matters not. Still the Church will stand. These are not the essentials, but the outer decorations of our Christian temple. It was not in stately minsters or palatial halls that the Divine Author of Christianity preached to the high and noble of the earth; but on the barren hill-side, by the shores of Gennesaret, in the lowly homes of Bethany. There He spoke the words which never man before had spoken—words uttered to the simple peasants, to the publican and the sinner who humbly sat at His feet. It was not to the haughty priests or the supercilious Pharisee that He gave His commission to preach to all nations, but to the despised fishermen of Galilee; to men endued by the Spirit with power from on high. And thus it has ever been since the foundation of the Christian faith—ay, even since the first promise of a Saviour. God has chosen the foolish things to confound the wise. Let those speak who deal not in the form and semblance, but in the realities of life.

Digitized by Google

Where was our British Church in the days of Laud, during the persecution of the Stuarts? Where when, owing to the negligence of a faithless ministry and the false sophistry of infidel philosophers, a thick darkness had covered the land, and the people were perishing for lack of knowledge? To whom then were the sacred oracles entrusted? who bore our Ark of the Covenant? Were they not the despised Puritans, the persecuted Covenanters, the Methodists, the Dissenters from an Establishment which then had failed to fulfil the object for which it was instituted, and rested on empty traditions and vain ceremonials? Were they not those whom princes and dignitaries despised, those whom the world rejected, because of them the world was not worthy? They saved England from infidelity and superstition. They were the true heads of the Church, who stood between the dead and the living and stayed the plague. And if God should continue as of old to protect our Church and people, He will find men like Wycliffe, and Latimer, and Knox, and Whitefield, our noble army of martyrs and reformers, of teachers and missionaries, who will preach His gospel as they did of old, when their voice was heard from the dungeons of the Inquisition and amidst the blazing fires of Rome. Yes, men elect their hierarchs amidst the pomp and glitter of a worldly ceremonial, with music and vestments, in the full blaze of a noontide sun; but it is in the solemn midnight hour, when all is hushed and still, that the awful voice is heard of God calling on His Samuels and Elijahs to arise and gird themselves for the work for which He has ordained them. He calls them from the cottage, the field, the workshop, and orders them to go forth into the highways and gather in His people. And if our Church should again be endangered by false teaching and a faithless ministry, we trust that God, who has hitherto preserved it, will not forsake it in the hour of need. This is our hope, our consolation, in days to come.

And when we look forward to the future, we cannot but regard with anxiety the great power and influence to which our country has attained. For what purpose has that power been given? Why have we this vast dominion, this world-wide commerce, this empire of the seas? Above all, the unexampled progress of our empire in the East must inspire feelings of awe and wonder when we reflect how from a very weak and a small beginning that empire was raised to its present magnitude—how a band of merchant adventurers, insignificant and despised, have been urged on, almost, as it were, in their own despite, from conquest to conquest, until they became the sovereigns of India and the arbiters of the East. And again, when

we see how countless hosts were put to flight, and fearful dangers averted, we cannot but recognise in all this the hand of an overruling God. He alone could accomplish these results. It was God alone who stayed the suicidal hand of Clive, and gave the victory to England at Plassy and Assaye. And when during the late revolt her supremacy was well-nigh lost, He inspired her sons with the stern determination, the dauntless fortitude, by which they were enabled to hold, and win back step by step, their empire. Surely if there ever was a truth impressed upon the page of history, it is this, that England holds India as a gift conferred upon her by the especial favour of the Almighty. And this is a solemn consideration, because we know that God is a taskmaster who will require His own with usury. Another solemn consideration is, that now the shadows of this world's eventide are lengthening, the summer is ended, the autumn well-nigh past, and we as a nation have done so little to further the ends of our mission, to accomplish the work entrusted to us by Providence. We hold indeed the land; but our compact yet remains unfulfilled, our title-deeds are by us unratified. Still, after a century of our rule, the Asiatic remains an idolater, enslaved beneath the yoke of sensual and debasing passions. What profit has he derived from our boasted superiority, our Christian civilisation? The retrospect of our past dealings with those subject races must convince us that hitherto we have not acted towards them with that forbearance, equity, and love, which should characterise a professing Christian people. On the contrary, our policy has been influenced by the revengeful spirit, the avarice, and lust of dominion, characteristic of the heathen who know not God. Disguise the fact as we may, the history of British India, from the days of Clive and Hastings until those of Canning, must be written in letters of blood. And will not God exact a penalty for these things? Doubtless He will, for nations are not immortal, and the just retribution for their deeds must be paid in this world. Already has a portion been exacted, when during the late revolt our best and bravest, our Christian heroes and statesmen, were cut off, one by one, by pestilence and the sword, and many an English home was left desolate. May God now, in His infinite mercy, stay the arm of the avenging minister of wrath, and accept a peace-offering from a repentant people! But that offering must be one worthy of His acceptance, not our fruits of the earth, not our perishable things of silver and gold. God demands more—He will require us to employ the talents and power committed to us, in order to further the spread of the gospel among the heathen,

Digitized by Google

to rescue those benighted millions from the kingdom of Satan, and to elevate them to a higher moral and intellectual condition. We cannot, indeed, of ourselves acccomplish this work. It is only the Spirit of God which can infuse life into the dry bones, and call forth light out of darkness. But we are required to co-operate in this work according to our means, otherwise, if we now shrink back, our tenure of empire will be short. Not all the wisdom of our statesmen or valour of our armies, not all our decrees and systems of government, can maintain our supremacy, unless we govern those subject populations in the spirit, and according to the precepts, of gospel Christianity. We must soften their prejudices, conciliate them by a just and liberal policy, and thus by degrees eradicate the vestiges of former injustice and oppression, if we would hope to preserve our empire in the East. And we believe that it will be preserved, for the general advantage of mankind, and the furtherance of God's designs. For God will yet bring to pass great events in the world's history before the winding up of all things. He will restore the ancient abodes of our race to their pristine civilisation and prosperity, and bring back His chosen people to Zion, according to the terms of the everlasting covenant with Abraham and the patriarchs.

And it seems probable that, considering the present position and influence in the East, England will be selected as an instrument to carry out God's providential designs. It is therefore with a deep sense of our responsibility, and the high character of our future mission, that we must regard the position of our country. Placed at the head of the civilised world, she holds, besides her vast territories in both hemispheres, many central points, strongholds chiefly for the protection of her commerce, where her ensign is, or should be, the symbol of Christianity, of just and impartial rule throughout mankind. Every year her dominion is increasing, until it may now be truly said that the fame of England has gone out into all lands. And wherefore is all this? Why is the language of England, like that of ancient Rome, spreading everywhere, and the knowledge of her institutions and literature diffused among the nations of earth? Above all, why has an empire been bestowed upon us greater than that which Rome held even in the time of the most powerful of her Cæsars? Is it in order that we may have a splendid appanage for our children, an outlet for commerce, a wide field on which to display our ambition and love of gain? Does God care only for these things? Does He regard our sheep and oxen, our wealth or territorial aggrandisement? No; but we believe that He has had a certain

Digitized by Google

purpose, a definite object, even since the time that Britain emerged from the waste of waters, and that object will in His good time be fulfilled. And we may augur from the past what is the peculiar nature of our obligations, the special duties imposed upon us as a nation. If since the days of Magna Charta we have been advancing in the path of civil liberty, and have shaken off the trammels of despotism, it is in order that England might be to all future ages an example of true freedom, the refuge of the slave, the home of the oppressed. If since the days of Wycliffe and our Reformers the light of the gospel has been shed upon the land, until we have been fully emancipated from spiritual bondage and priestly domination, we are bound to work in the cause of Christianity and proclaim to others the glad tidings of salvation. We are bound to record our solemn protest against tyranny and injustice, against that despotism which enslaves the body, against the superstition which would enthrall the soul. And if we do this, we shall prosper and "endure even unto the end." God will not forsake those who trust in Him, and endeavour honestly to discharge the duty imposed upon them. He has been ever true to His word in the past, and He will not belie it in the future. We have the sure evidence of this in our historical records. There we find it recorded, that whenever our princes and people stood forth boldly in the cause of Christianity for the legitimate rights of man, when they disclaimed all alliance with despots, temporal or spiritual, and pleaded the cause of the oppressed, then they prospered, and obtained deliverance from their enemies. Then were the fleets of Spain—that invincible Armada laden with the fetters of Rome—swept from our coasts; then did the persecutors of our brethren of the Huguenots and Waldenses relinquish their prey, and shrink from the indignant remonstrance of Protestant England. And so it was afterwards during that fearful convulsion of the French Revolution, which seemed the prelude to that last social earthquake and distress of nations which will herald the close of this dispensation. When Europe was inundated by a flood of revolutionary and infidel principles, then England alone stood firm, and did not yield to the torrent, because Englishmen held fast by their fathers' Bible, and remembered their fathers' God! And if they were thus preserved when faithful, they were also severely punished whenever, forgetful of the Divine benefits, they lapsed into a wilful disregard of God's laws and a sinful acquiescence in the errors of Rome. Thus it was in the days of the Stuarts, when the taint of licentiousness and practical infidelity infected the land. God then brought against

Digitized by Google

them His ministers of wrath,—the fire, pestilence, and the sword. Their city was destroyed, their coasts ravaged by a despised foe, and myriads swept away, as when the destroying angel punished David's guilt, and annihilated the hosts of Sennacherib! And yet from this record of national guilt, and its consequent punishment, we may derive consolation. God does not thus afflict those whom He has determined to cast off for ever—the vessels of wrath filled for destruction. On them the doom is pronounced, "they are joined to idols, let them alone." But those nations may be preserved even amidst the fire, through much tribulation, who have been called and appointed as instruments to carry out the designs of Providence, provided that they have done some service, and evinced their zeal in the cause of God. Thus has the Jewish nation been preserved throughout centuries of suffering and persecution still distinct, not "reckoned among the nations;" separated by their faith, their national sympathies and traditions, hid, as it were, in the cleft of the rock, until the tyranny be overpast, and they are again summoned to Zion to acknowledge as Messiah "Him whom they have pierced," and to be the priests of the Most High God. Thus God will deal with them in mercy, because He remembers His covenant with Abraham and their fathers. And so we trust that in these latter days, when God holds His inquest on the nations, He may remember that in this land the gospel light has shined, and the voice of faithful men has witnessed to the truths of Christianity. Here was the blood of martyrs shed, and that noble missionary band organised who are spreading everywhere the tidings of salvation. And, therefore, we hope that in the last great controversy of nations, Britain will still be found ranged along with the Lord's people, on the side of the God of battles. So will she be found, if, true to their national instincts and the faith of their forefathers, her people exert their power and influence, the talents which God has bestowed on them, in behalf of suffering and sinful humanity, according to the course which God has defined and the principles which He has laid down. Those principles should form the basis, the key-stone of our policy. Then shall we easily discern the path in which our honour and safety consists. Then, despite all statecraft and diplomacy, and mere conventionalities, the sympathies of this nation will always be found on the side of those who are contending for the full freedom of the gospel and the legitimate rights of humanity, and against all who would acquiesce in and endeavour to uphold the domination of the Romish hierarch, of the despot, and the slaveholder. True to that summons which

Digitized by Google

placed her at the head of Protestant Christendom, England will ever protest against the debasing doctrines of those who would enslave the soul. And herein she will find her security and peace; for the promises of God are sure. A firm adherence to a just, uncompromising policy, based on Christian principles, may possibly entail some difficulty and danger. It may place us in direct antagonism with many who have been united to us in the bonds of alliance; with some who openly support the Papal domination and the enslavement of their fellow-man; with others who, like Jehu, profess to be on the Lord's side, but follow their own lusts and the promptings of a selfish ambition. It may be that, before the last struggle takes place between the hosts of the Lord and those of Antichrist, England will be isolated and regarded with dislike and mistrust by those who once courted her friendship. Be it so; she must count well the cost. If God be for us, who can be against us? What the future may have in store for us, it is impossible to determine. Of this one thing let us be well assured. We are, as a nation, committed to a certain clearly-defined line of duty, from which we cannot now recede without the utmost danger. God has thought fit to call upon us to perform a certain work. That work will be accomplished, whether we co-operate in it or not. But it is for us to take care that we fulfil the conditions of our compact, otherwise our security, our very existence as a nation, will be imperilled. A very short time, probably only a few years, may witness the close of this dispensation. Then, after a night of trouble, and woe, and distress of nations such as never yet has been, the splendour of the millennial reign will dawn upon earth. Christ himself, the Redeemer, shall come to Zion, and reign upon the throne of Solomon, as the universal King of all nations. What the precise nature of His kingdom may be, it is impossible for us, with our limited knowledge and faculties, to conceive. But this we gather from God's own revelation, that then will be an era of unexampled prosperity and peace, a true golden age, which the poet never yet has dreamed of, which earth has never yet beheld. The glowing predictions of the inspired prophets will then be fully realised. The desert shall blossom like the rose, and sorrow and sighing shall flee away. This, too, we gather, that the millennial era, though characterised by great joy and blessedness, consequent on the presence of Immanuel himself among men, is not the final consummation of all things. A period still more glorious will succeed, when God will create a new heaven and a new earth, and the redeemed shall walk in the light of the New Jerusalem.

Digitized by Google

Then all will be perfected. Then, by the final victory over Satan, the elements of evil, which are repressed and dormant during the millennium, will no longer be permitted to defile the renewed earth. For "there shall be no more death, nor sorrow, nor pain, for the former things are passed away."

The millennium, though in itself glorious, is still but the dawn which will usher in a "far more exceeding weight of glory." During those thousand years there will be the distinctions of nations, and kindreds, and tongues. The natural boundaries of earth will still exist, dividing the territories of the different races of man. The sea will continue to be the means of communication and the highway of commerce, and upon it will ride the fleets of Tarshish, bringing presents from the distant isles to the supreme Lord of all. Then also will the gospel be preached with authority and power throughout the world, and millions will be gathered into Christ's fold; and this great work will probably be carried on through the instrumentality of those nations who have received the faith transmitted to them by the apostles, and preserved it pure, uncorrupted by false creeds and human traditions. Especially will the sons of Israel be ordained for this ministry; for the law shall go forth from Jerusalem, and the prophet says expressly, "Ye shall be named the priests of the Lord," (Isa. lxi. 6.)

As the day draws near of God's settlement with the nations, the index of time points steadily towards the East. There, amidst those scenes consecrated by the presence of our Redeemer, the last act of earth's eventful drama will be consummated. All the traditions of the past, the predictions of the inspired prophets, the present "signs of the times," the hopes of the future, indicate that in Palestine, on the very soil promised by God to Abraham and his descendants, the struggle for the supremacy will take place between the hosts of the Lord and of Antichrist, which must terminate in Messiah's triumph. There the destinies of the nations will be finally decided. "Multitudes, multitudes in the valley of decision." Who shall perish, or who shall be saved? As the tree falls, so it must lie. As they are found arrayed on the day when the Lord descends upon the Mount of Olives, whether in defence of or against His chosen people, so shall their doom be. The armies of the infidel Antichrist will melt away at the presence of the Lord, even as when the angel smote the hosts of Sennacherib; and we know not whether the judgment then pronounced on the ungodly may not affect, in a national sense, many of those who will still exist on earth, even during

Digitized by Google

the blissful period of the millennium. This seems to be intimated in the Scriptures; for, while some are received into especial favour, and irradiated by the full light of the Saviour's presence, there are others whom—as a supreme governor and chief magistrate, "who bears not the sword in vain"—He will repress, and rule, as it were, with a rod of iron. There may be some who will yield a mere lip homage, a forced obedience. There will be nations whom Satan shall deceive on that day when he gathers the hosts of Gog and Magog to war in blind rage against the Lord and His Christ.

It behoves us, therefore, well to consider where we, as a nation, shall be found on that great day which will usher in the millennium. It behoves us to consider well where our national policy is tending; for from us will God demand an account. Are we fulfilling our obligations, and performing faithfully the mission imposed upon us, that of furthering, by our policy and statesmanship, by our example and teaching, and national institutions, the great cause of civilisation and of gospel Christianity? Are we still recording our witness, as of old, against idolatry and superstition, and a corrupt creed, and standing forth, firm and unyielding, in the van of Protestant Christendom? Are we, by means of our National Church and missionary societies, breaking down everywhere the altars, and destroying the strongholds of heathenism, while we spread among the populations subject to our influence the light of that gospel given by God to the British nation as their inheritance? If so, God may yet confirm our privileges, and grant to us high precedence and rank in this millennial kingdom; but if we have denied our obligations, and are faithless to our trust, let us not be deceived, God will not be mocked. Our present power, our wealth and influence, will be of no avail. Our past services in the cause of humanity and Christianity will not guarantee our future safety. The finger of God will inscribe our doom on our lofty fanes and gilded palaces. Our fate will be recorded as that of Amalek,—"He was the first of the nations; but his last end shall be, that he perish for ever."

ART. III.—CHRIST AND HIS CHURCH.

Notes on Psalm XLV.

We pass by unnoticed the many strange and, in some instances, profane applications of this sublime psalm by unenlightened rationalistic expositors. The contents and nature of this song

Digitized by Google

of love, or bridal song (called by a Greek author ἆσμα προσφιλίας) can apply in reality to none but Christ, and to His Bride, the Church.

This psalm is an epitome of the Song of Solomon. *One* verse forms its introduction, and *two* the close; and in *seven* verses the Bridegroom is described, and in other *seven* the Bride.

The Jews and Christians have of old applied this psalm to the Messiah; and St Paul (Heb. i. 8, 9) refers it unhesitatingly to Christ, by saying, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." And this union of the Lord with His Church and people is alluded to both in the Old and New Testaments. (See Isa. liv. 5, lxii. 5; Jer. iii. 1; Ezek. xvi. 8; Hosea i. 11; and Matt. ix. 15, xxii., and xxv., &c.)

Our Saviour, in representing the relation of Himself and His Church in these chapters under the form of Bridegroom and Bride, and John the Baptist, (John iii. 29,) evidently had the above prophecies in view. The apostles likewise represent Christ and His Church in the same manner. (See Rom. vii. 4; Eph. v. 32; 2 Cor. xi. 2; and Rev. xix. 7, xxi. 2.)

The *outward form* of this relation we have in an Oriental king, as father of his people. But the *inner fulness* opens to our view a sacred truth, which eternity alone will enable us fully to understand.

In reference to the author of this psalm, there are many opinions among the learned. Considering, however, the grand subject and the elevated language, there can be little doubt of David being its writer. In calling to mind the Song of Solomon, of which this psalm is an echo, we might be disposed to regard Solomon as its author. It is, however, thought that David composed it for his son Solomon, when married to Naamah, the mother of Rehoboam. But whatever may have been the occasion that induced David to write this bridal song, he was carried away by the spirit of prophecy far beyond his present intention. Prophetically he describes that blissful union of Christ with His Spouse, the Church, which will be consummated at His second coming, and which has been the hope of the Church from the beginning.

Almost all the passages referring to Christ's premillennial advent more or less allude to this happy event. We referred above to passages found in the Old and New Testaments which

Digitized by Google

make mention of this union. Thus, to quote but a few:—The Song of Solomon. Isa. liv. 5: "Thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Hosea ii. 14: "I will allure her, and bring her into the wilderness, and speak comfortably unto her." And ver. 19, 20: "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will betroth thee unto me in faithfulness; and thou shalt know the Lord." In Rev. xix., which distinctly describes the second coming of the Lord, (ver. 7, 8,) we read, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." We ought carefully to distinguish between the union and communion subsisting between Christ and the believer *now*, and that union to be consummated *at His second advent*, when the whole Church will be united and become one body in Christ our glorified Head.

It will, indeed, then be "a glorious Church, not having spot, or wrinkle, or any such thing;" because she will then "be sanctified and cleansed with the washing of water by the Word," and "be holy and without blemish," (Eph. v. 27.)

This view of the subject shews that, however spiritual the kingdom of our Saviour is, it possesses *real* and *substantial* enjoyments, which will be the portion of the believer for ever and ever. Our Lord confirms this when He says to His disciples, "Ye are they which have continued with me in my temptations: and I appoint you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel," (Luke xxii. 18, 29, 30.) And after the institution of the last supper, He said, "I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come."

The title of this psalm shews it to be one of *instruction*, or of conveying *understanding*, to be sung upon the "Shoshannim," (comp. Ps. lxxx. and lx.,) a lily-shaped musical instrument, and is called, as expressed in our version, "a song of loves," or a song of the beloved, the Bride. The Hebrew word "Maschil," which is rendered "instruction," in reality denotes the means of initiating any one into spiritual wisdom; hence those only can apprehend and understand the sublime truths of this psalm who are introduced into the knowledge of those deep things, or who belong to the Bride. For to faith and hope are revealed here most precious and glorious realities. "The natural man" neither understandeth nor receiveth these

Digitized by Google

things; because they lie beyond this world, of which the unconverted person knows nothing. Even the most advanced in Christian knowledge and experience "see but through a glass darkly;" but a time is coming when they shall see "face to face;" and what they "now know only in part," they "shall know, even as they are known."

After these general observations on the import of this precious psalm, let us proceed to explain it seriatim. We venture, in transcribing it, to suggest a few alterations in the translation where the meaning is obscure.

"Ver. 1. My heart boileth up [is agitated] with a good word [speech]: I speak my works to the King; be my tongue the pen of a ready [quick] writer [the Holy Ghost.]

" 2. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever.

" 3. Gird thy sword upon thy side, O thou most mighty [hero], with thy glory and thy majesty.

" 4. And in thy majesty ride victoriously, because [also for the protection] of truth, and meekness, and righteousness; and thy right hand teach these terrible things.

" 5. Sharp are thine arrows; people fall under thy feet; [they pierce] the heart of the King's enemies.

" 6. Thy throne, O God, is for ever and ever: the sceptre of right [justice] is the sceptre of thy kingdom.

" 7. Thou lovest righteousness and hatest wickedness: therefore, O God, (Heb. i. 8,) thy God anointed thee with the oil of gladness above thy fellows.

" 8. All thy garments [smell] of myrrh, and aloes, and cassia. Out of ivory palaces thou art [welcomed with music on stringed instruments—Ger. Saitenspiel] rejoiced with song.

" 9. Kings' daughters are among thy honourable ones; upon thy right hand stands the queen in gold of Ophir.

" 10. Hearken, O daughter, and consider, and incline thine ear; forget thy people and thy father's house.

" 11. So will the King have pleasure in thy beauty; for he is thy Lord, and worship thou him.

" 12. And the daughter of Tyre shall be there with a gift; the rich among the people shall entreat thy favour.

" 13. The King's daughter is all glorious within; her clothing is of wrought gold.

" 14. In raiment of needlework shall she be brought unto the King: the virgins, her companions that follow her, shall be brought unto thee.

" 15. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

" 16. Instead of thy fathers shall be thy children, whom thou mayst make princes in all the earth.

" 17. I will make thy name remembered in all generations: therefore shall the people praise thee for ever and ever."

The first word in ver. 1 shews the deep emotion of the heart of the psalmist when writing this sublime hymn. His heart was in harmony with the Holy Spirit, and filled with the great subject before his mind, so that he was the mere instrument in the hand of his heavenly Instructor. The Holy Spirit had

Digitized by Google

taken possession of his whole soul; his heart was boiling up; hence he wanted "the tongue of a ready writer," in order to do justice to the theme that filled his heart. The Spirit carried him far beyond his immediate object,—that of writing a bridal ode for his son Solomon on his marriage with Naamah. He gave him a glimpse into that blessed and glorious time which we are still anxiously looking for; Christ's manifestation in power and glory at His second advent; when the present state of things shall pass away, and a new and glorious one shall take its place. This passage affords a striking instance of the *manner* in which the Holy Ghost *inspired* the holy men of old. He took full possession of the powers of their mind, and, for the time, employed them entirely in His service; so that the prophets were nothing but instruments in His hands.

The King, who is the object of this hymn, is, in ver. 2, introduced and addressed in adoring praise. "Thou art fairer than the children of men." The verb expressing this sentence is the only instance (according to Stier) in which the two first radicals are reduplicated; so that it might be rendered, "Thou art fair, fair (art thou!") This indicates the excited state of the mind of the writer. The glorious subject, with which his heart was filled, demanded full and instant expression. Words failed him to do justice to the picture of the King, which the Holy Ghost had presented to his mind; hence the reduplication of the verb—"Beautiful, beautiful art thou!" It might also be rendered, "Thou art adorned with beauty and loveliness, above all the children of men."

"Grace" here denotes "gracefulness, loveliness," (Prov. iii. 22; Eccles. x. 12.) However, "grace," in the sense of favour, was granted to Christ as man, that through His gracious lips others might be blessed. The gracefulness of which the Spirit speaks here has, however, special reference, as well as the whole psalm, to Christ's beauty and majesty at His second coming, of which ver. 3–5 bear witness. "Gird thy sword upon thy side," shews that the *beautiful and lovely One* is also the *strong and mighty One*,—a victorious hero in His conflict with the enemies of God.

He appears here as ready to meet "the enemy and the avenger," the devil, and his manifested self—the beast of the Revelation.

Hence, He is represented as a warrior, with His sword girded upon His side. Elsewhere, this sword is called "the rod of his mouth, and the breath of his lips," (Isa. xi. 4,) and "the spirit of his mouth," (2 Thess. ii. 8.) Again, "And out of his

Digitized by Google

mouth went a sharp two-edged sword," (Rev. i. 16.) And chap. xix. 15—" And out of his mouth goeth a sharp sword, that with it he should smite the nations," &c.

From these parallel passages we learn what the warlike scene of this psalm signifies, even the great judgments, accompanying His second coming. He will then come, as here described, "in his glory and in his majesty." The Jews will then no longer say that they see " no beauty nor comeliness in him, that they should desire." They "will then hide their faces from him," not because He has no form nor beauty, but because of His glory and majesty.

The few only who recognised in Him their Messiah saw in Him, even in His state of humiliation, a beauty, which made them exult for joy ; as Simon, for instance, exclaimed, " Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel," (Luke ii. 29–32.)

In the Book of Revelation, chap. vi. 9, 10, St John heard " the souls under the altar cry with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" In the same spirit, the psalmist calls upon Christ, the hero of his song, to " gird His sword upon His side, and in His majesty to ride victoriously," either in *defence* "*of truth* and meekness and righteousness," as some take it, or "*because of truth*," &c. In the sense, *because* Thy judgments are true and righteous, as the saints declare, (Rev. xix. 2,) saying, "True and righteous are His judgments."

God's perfections of truth and justice demand it, that He should thus visit His determined enemies, and that they should be made to feel their nothingness, and be pierced with His word of truth and justice, which will act like arrows in the heart of His enemies. The apostle Paul saith, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Judgment is God's strange work, who "*willeth not* the death of the sinner, but that he might be converted and live."

But where His long-suffering grace and mercy are determinately opposed, then judgment must follow; abused love is turned into wrath. God *will* and *must be* obeyed. All who will not bow to His sceptre of grace will be broken with His sceptre of iron.

Digitized by Google

So far, the Lord has waited to be gracious; therefore the psalmist connects "meekness with righteousness." Long-suffering mercy distinguished our Saviour's ministry. "For God sent not his Son into the world to condemn the world: but that the world through him might be saved," (John iii. 17.) And patient endurance under suffering is enjoined on His followers in their efforts to win souls for His kingdom.

However, the day of grace is fast drawing to its close, and the day of judgment is evidently advancing, when this and similar prophecies will be fulfilled.

In ver. 2 the psalmist speaks of Christ's *humanity;* in ver. 6, 7, of His *divinity*, especially as He will be revealed in His eternal kingdom. He is here addressed as God, and His throne is declared to be for ever and ever. St Paul quotes these verses in Heb. i. 8, 9; and applies them directly to Christ, proving by them His superiority above the angels, or every created intelligence, and His equality with God the Father. Christ is often—nay, constantly—called God in the Old Testament. A few passages will prove this. Ps. xlvii. 5, the psalmist exclaims, "God is gone up with a shout, the Lord (Heb., יְהוָה) with the sound of a trumpet." Isa. vii. 14, He is called "Immanuel," or "God with us." And Isa. ix. 5, the same prophet calls Him "the mighty God, the everlasting Father, the Prince of Peace." Jer. xxiii. 6, calls Him "Jehovah our righteousness." And in Micah v. 2, His eternal existence is contrasted with His being born in the flesh.

But in the verses under consideration, not only the divinity of Christ is asserted, but likewise the doctrine of the sacred Trinity. First, Christ is declared as "God," whose "throne or kingdom is for ever and ever." Secondly, God the Father, called "God thy God." Thirdly, "The oil of gladness," or God the Holy Ghost, with whom Christ was anointed at His baptism "above His fellows." Christ is emphatically "the Anointed of God the Father," because "the Spirit was given unto Him without measure."

All tyranny, oppression, and unrighteousness, have been introduced into this world by the devil. "The sceptre of Christ's kingdom," on the contrary, "will be a right sceptre." In His reign, "righteousness, peace, and joy in the Holy Ghost" will flourish in the earth. "Every one shall then sit under his vine, and under his fig-tree; and none shall make him afraid." It will form a complete contrast to the present state of things. Blessed time! glorious period, come soon!

From the *battle-field* and the *throne*, we are introduced, in ver. 8, into the *domestic splendour* of our Lord and King.

Digitized by Google

The anointing manifests its fragrance even in the garments of our King when He appears in His majesty. Luther and others render this verse, "Thy garments are all myrrh, aloes, and cassia,"—perfumed by these fragrant gums and wood. This is in allusion to Eastern customs. The people of the East *have been*, and *are* now, partial to costly perfume. "Out of ivory palaces thou art welcomed, or rejoiced with musick, or met with exultation, and joy of heart."

The Hebrew word, מִנִּי, is the great difficulty in this sentence. Modern evangelical commentators regard it as a collective noun, and render it, "Musick upon stringed instruments," or "players upon stringed instruments." Therefore the meaning would be, "When thou shalt celebrate thy festive coming to consummate the marriage of thy espoused Bride, they shall welcome thee out of ivory palaces with songs of mirth and joy."

But what is the spiritual import of the "ivory palaces," whence the Bridegroom is welcomed, and received with rejoicing? Some expositors think here, of "the temples of the Holy Ghost," of which St Paul speaks, (1 Cor. iii. 16, 17.) The Hebrew words, הֵיכְלֵי שֵׁן, translated "ivory palaces," signifies likewise *pure churches* or *congregations*. While the above view is the *spiritual* import of this passage, the *outward* form is taken from Eastern custom and splendour, such as especially obtained in Solomon's time, who is a remarkable type of the millennial reign of Christ.

Ver. 9.—The "kings' daughters," (says Stier,) in prophetic language, denote kingdoms or countries, also churches, &c., as in ver. 12 we have "the daughter of Tyre," (comp. Ps. lxxii. 8–11;) Matt. xxvi., we have virgins, who likewise represent not merely isolated individuals, but whole bodies. It is to be observed that in the Scriptures there never appear individual believers as the Bride of Christ, but always collective bodies, people, or the Church.

This rule applies in the passage before us.

Luther in his comments on this psalm, regards the Bride as representing the whole Church, or spiritual body of Christ, particularly from among the Jews. One is evidently distinguished above the rest, and called κατ' ἐξοχήν,—the same distinction we find in the Song of Solomon, chap. vi. 8, 9. And, according to the majority of ancient expositors, this fair one, attired "in gold of Ophir," denotes the Church from among God's people Israel, with which, however, according to Eph. ii. 11-22, iii. 1-7, the *election* from the Gentiles shares. The mystery of the union of both Jew and Gentile believers was,

Digitized by Google

according to St Paul, kept secret, or "was not made known *in other ages*, as it is *now* revealed unto His holy apostles and prophets by the Spirit." (Comp. Ps. xlvii. 8, 9, marginal reading of ver. 9.) This verse may be rendered, "The princes of the people gather themselves together to the people of the God of Abraham." (See also Deut. xxxii. 43; Isa. lx. and lxi.; Hag. ii. 7, 9, &c.)

Thomas Scott considers, "The honourable women, kings' daughters," of such who have submitted to Christ's authority, and put themselves under His protection, and who would deem it an honour for their daughters to wait in His Court around His Queen.

The Queen having been singled out, is addressed in ver. 10–12, and reminded of her high dignity, and duty to her Lord. For the object of this maschil or psalm is, not merely to foretell the glorious character of the King, but likewise of the Queen. She is exhorted to listen to the voice of her heavenly Bridegroom, who is about to consummate the nuptials with His Bride. Oh that this voice was heard and attended to! Oh that the Church of Christ, from among the Jews and Gentiles, attended to the signs of the times, and perceived and believed the nearness of the advent of her Lord and heavenly Bridegroom! Luther says, "This is a powerful call upon the Jews to turn unto the Lord their God!" They are to forget their former ways and doings, and like Abraham, who left the land of his fathers, so they are to leave their present adopted countries, and turn towards the land of their fathers. How hard it is for the self-righteous Jew to put off his filthy garments, and to receive at the hands of Christ "the robe of His unspotted righteousness."

All believers are to "hearken, and consider, and incline their ears" to the voice of our heavenly Bridegroom. We must "forget our own people," and give up ourselves to Him with all we have and are, that only our King shall delight in us "and desire our beauty."

"The daughter of Tyre," so conspicuous in the building of Solomon's temple, "shall be there with a gift." "The rich among the people," seems to refer to the Tyrians themselves, who were the richest among the people in those days, "they shall entreat Thy favour." It is not without good ground that a modern commentator points to England as the modern Tyre. Doubtless, England has been, and is deeply interested in the Jews. Oh that highly favoured England may have grace given her to consider for what purpose the Lord has so greatly blessed her in every way! May her sons and daughters be

Digitized by Google

ever ready to devote, not only their gifts of silver and gold, but their own selves also, for the advancement of Christ's kingdom among Jews and Gentiles, that His chosen ones may soon be gathered in, and the prophecy of this psalm be fulfilled!

Ver. 13–15.—The Shegal or Queen is here called "the king's daughter," in allusion to ver. 9. She is perhaps one of the kings' daughters introduced there. "Her clothing is of wrought gold"—genuine inwrought excellency. "She is all glorious within." Her "adorning is not that *outward* adorning," as Peter says, "of plaiting the hair, and of wearing of gold, and putting on of apparel, but the *hidden man* of the heart, in that which is not corruptible," &c. This agrees with what St Paul says, when speaking of the design of Christ with the Church, (Eph. v. 27,) "That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Whatever *primary* or *typical* sense there may be in this description of "the king's daughter," in the *antitypical* and *final* sense her adorning must be that of the heart and not of the body. Doubtless, as Christ, her Lord, rose from the dead with a glorified body, so will she be raised with a glorified body. And thus will she be brought, with the virgins, her companions, to the King; "with gladness and rejoicing shall they be brought; they shall enter into the king's palace."

What is all implied in this description, another world only will unfold the blessedness of it. The words of our Saviour, "I in them and thou in me," will then be fulfilled in their deep meaning. The Lord will indeed then "be glorified in His saints, and admired in all them that believe."

Ver. 16, 17.—These passages evidently fix the time of the events recorded in this psalm, incontestibly to the second coming of the Lord. Upon the judgments, declared in ver. 3–5, the peaceful reign of Christ with His saints will follow. This is "the rest," as St Paul says, or keeping of a Sabbath, "that remaineth to the people of God." And as during the millennium Israel will be the ruling people upon earth, (see Isa. lx. and lxvi. 10–13, 21, 22,) so will Christ reign with His saints over all the earth, (Zech. xiv. 9.) Through the blissful union of Christ with His Spouse, princes, like the apostles, will be born, who will reign in His kingdom of "righteousness, peace, and joy in the Holy Ghost." Will this then not be a fulfilment of the prophetic declaration of the twenty-four elders, (Rev. v. 9, 10,) "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, (φυλὴ, evidently

Digitized by Google

Jews,) and tongue, and people, and nation;-and hast made us unto our God kings and priests, and we shall reign on the earth?"

Those who are disposed to refer the contents of this psalm to Solomon, should call to mind that he did not make his sons "princes in all the earth;" and though "his name may be remembered in all generations," he was not, nor will he be, "praised for ever and ever."

And those who apply this espousal of Christ with His Church to the consummation of all things, or to the eternal state, ought to remember that in that state neither princes nor priests seem any longer to exist; "for he (Christ) must reign with his saints till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also be subject unto him (the Father) that put all things under him, that God may be all in all."

Art. IV.—CHRIST IN THE TWENTY-SECOND PSALM.

It has been said by somebody, when speaking of the great materials for thought and investigation which the Bible contains, that "if all the minds now on earth could be concentrated into *one*, and that one applied the whole of its stupendous energies to the study of this single book, it could never apprehend its doctrines in all their divine purity, its promises in all their fulness, its precepts in their *searching extent;* even that glorious mind, sufficient to exhaust the universe, would only discover that the Scriptures are *inexhaustible.*" While agreeing with this sentiment in reference to the Bible, it may be taken as *one*, out of *many proofs*, that God himself is its author; and the prayerful student of His holy word, who applies his heart and understanding to its study, under the guidance and enlightenment of the Holy Spirit, will derive from this mine of wealth precious jewels, which would never meet the mere cursory glance of a careless reader, and will continually extract from its pages treasures of wisdom and knowledge. Each portion of God's word has interest for the child of God as it addresses itself to his mind, as well as its own place and particular importance in the chain of revelation, and none more so than the book of Psalms, which pre-

Digitized by Google

sents a wide and deeply interesting field for inquiry and research. We know that the Psalms were enunciated by David, under the Holy Spirit's teaching; but many of them are manifestly the utterance of the Messiah, the Lord Jesus Christ, in His humiliated condition on earth, as the "man of sorrows and acquainted with grief," when He was "despised and rejected of men," and suffering from the malevolence of His enemies. The 22d Psalm, which we are about briefly to consider, is one in which He is unquestionably the speaker. The received version of the Scriptures in the English language approaches *perfection* as closely as a translation could do; but the *strength* and *beauty* of the Hebrew, the original tongue in which the Holy Spirit dictated them, is more forcibly striking.

It would appear from a comparison of those passages which represent the feelings that existed between the Father and the Son, that the right meaning of the 1st verse of this Psalm is not conveyed in the English translation; for the generally received opinion that, at His *death*, the Lord Jesus reproached the Father with having *forsaken Him*, is not sustained by Scripture. God the Father never forsook His "beloved Son in whom He was well pleased,"—His holy child Jesus,—Him to whom He says, in the 49th chapter of Isaiah, "Thou art my servant, O Israel! in whom I will be *glorified;*" which means, in whom my *truth* will be *shewn forth;* or, in whom *all my prophecies* will be *fulfilled.* By referring to the 17th chapter of John's Gospel, the reader will see that it was in this sense the Saviour used the word "glorified," when He said, "I have *glorified* thee on the earth, I have finished the work which thou gavest me to do." The Lord Jesus knew that in every step which He took on earth, from His birth until His death, He was carrying out the great plan for man's salvation and restoration to immortality, which God, in His love and mercy, had determined upon from the foundation of the world; that He was bringing to pass that which had been foretold of Him; and *therefore* it was that He says, "Father, glorify thy Son, that thy Son also may *glorify* thee." Therefore it was, that when He cried out in His agony in the garden, "Father, if it be possible, let this cup pass from me," He immediately adds, "Nevertheless, not *my* will, but *thine* be done." Again, if we follow Him into the judgment-hall, we find Him saying to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear *witness* to *the truth;*" until at last, having been mocked and scourged, insulted and reviled, He is undergoing the consum-

Digitized by Google

mation of His sufferings by the ignominious death of the cross, He cries out in the following words, which are the literal rendering of the 1st verse of this Psalm, "My God, my God! why leavest thou me here? Why art thou so far from my salvation, and from the words of my groaning?" Have I not accomplished all Thy will, and satisfied divine justice? Have I not finished my work?—what further remains for me to do?—why is my salvation delayed any longer? No sooner has He uttered these words, than one of the men standing near the cross is impelled by a strong but invisible impulse to dip a sponge in a vessel of vinegar which is at hand, and put it to His lips—*thereby* fulfilling the last of the prophecies concerning His death. (Ps. lxix. 21—"In my thirst they gave me vinegar to drink.") When Jesus tastes the vinegar, He receives it as an intimation from God that all is accomplished; and *then*, and not until *then*, He says, "It is finished," and yields up His life. Not all the implements or means which the ingenuity of man could invent for the destruction of human life would have availed to deprive the Lord Jesus Christ of His vitality; but at the *appointed* time, and when all was finished, He, *of His own accord*, gave up His life. (See John x. 17, 18.) He never broke the law in a single particular, and was consequently totally without *sin* on His own account, (comp. 2 Cor. v. 21; Heb. iv. 15;) therefore *death*, which is the penalty for breaking the law, could have *no power over* Him; but when He took upon Himself the sins of the world, and became the *substitute* for His people, He underwent the punishment due to their guilt, and "through *death* destroyed him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage," (Heb. ii. 14, 15; also Rom. viii. 3.) We will now turn to the thoughts which passed through the Saviour's mind *prior* to this closing scene, and to which He gives utterance in the Psalm under consideration.

The 2d verse will be better understood by making a few remarks on it here. Any one, with even a slight knowledge of the idiom of the Hebrew language, will know what is meant by "conditional construction." It is when the word "*if*" is *understood*, though *not written*, and it occurs in many passages of the Scripture. In the English translation, generally speaking, the word is put where it was wanting, in italics, except in a few passages, where it is omitted. It should be supplied in this verse, which will then read thus: "O my

Digitized by Google

God! if I should cry in the daytime, thou wouldst not hear me; and in the night season, thou wouldst not answer me."

It appears probable that the Lord Jesus meant here to express His unwillingness to ask the Father for deliverance from the calamities which were coming upon Him, inasmuch as He knew that it was *necessary* He should accomplish all which the prophets had written concerning Him; for compare what He says in the 26th chapter of Matthew's Gospel, (53d and 54th verses,)—"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? *But how then shall the scripture be fulfilled that thus it must be?*" In like manner, in this 2d verse, He expresses His conviction that Jehovah *could* not, *compatibly with the truth* of His word, hear or answer His petition, or silence Him by granting His prayer if He had uttered it. The perfect righteousness of the Lord Jesus, which is called the "sceptre of His kingdom," or the badge of His sovereignty, was the result of His implicit obedience to the law of God; for, during His blameless walk on earth, no man could lay anything to His charge. When He demanded of the Jews, "Which of you convinceth me of sin?" He received no answer. Even Pilate himself testified that "he found no fault in him, neither had he done anything worthy of death." The very thief on the cross witnessed of Him that He was "a righteous man, and had done nothing amiss." But beyond all this there was a further law delivered to Him, and to Him alone, to keep; which was, that He should "taste of death for every man," and through the Eternal Spirit—that is, *according to the Scriptures*—offer Himself without spot unto God, (Heb. ix. 4.) Thus He for ever "put away sin-offering by the sacrifice of Himself, dying the *just* for the *unjust*, that He might bring us to God." The 40th Psalm plainly shews His foreknowledge of His *Father's will*, and His own desire to act strictly in accordance with it. "By the which will we are sanctified by the offering of the body of Jesus Christ *once* for all," (Heb. x. 10.)

The offering up of the body of Christ as the atoning sacrifice for the sins of the world was the great reality, of which the sacrifices and offerings under the Mosaic law were but the types and shadows; it was the great substance and embodiment of which they were the outline sketch, and from which alone *they* derived efficacy. Thus did Christ perform the "will of God," and the promise made to man, that "the seed of the woman should bruise the serpent's head." As this is a subject which should be of vital interest to every believer, and

Digitized by Google

at the same time one which cannot be fully entered into within the limits of a short essay, we will leave the thoughtful consideration of it to the reader's own mind, and proceed to the next verse.

Ver. 3—"But thou art holy, O thou that inhabitest the praises of Israel."

It is of vast importance in reading the numerous passages of Scripture where the word "*holy*" occurs, to understand aright its signification. It means being *set apart*, "sanctified," *pre-eminently* remarkable for *some* personal attribute, and therefore, when applied to God, it expresses the unchangeable characteristics which belong to *Him* alone: infinite *wisdom* — everlasting *love*—never-failing providence—*omnipotent power* in heaven and on earth, and every other attribute which constitutes the unapproachable *perfection* of the Creator, Preserver, and Saviour of mankind, and which proclaims Him the "abiding Holy One, worshipped of Israel."

Ver. 4, 5—"Our fathers trusted in thee: they trusted and thou didst deliver them. They cried unto thee and were delivered: they trusted in thee and were not ashamed."

In these verses the Messiah confesses a full and sufficient reason for His confidence in Jehovah. As He was faithful with His ancient people, so will He be with all "upon whom *His name is called*," that is, who *belong* to Him: "they shall *never* be *ashamed*." To be *ashamed*, in Scripture language, generally means to be obliged to *retreat* before an enemy, to be driven back—*put* to *flight*. We need not enumerate the instances in which Jehovah manifested His *protecting* power over His people. When escaping from the bondage of Egypt they were driven into a position from which none but the mighty God could deliver them, with the impassable barrier of the Red Sea before them, the infuriated army of the haughty Pharaoh in their rear, and hemmed in on each side by high hills, their position was indeed a critical one, until, encouraged by the command of Jehovah, through Moses, to "go forward," they marched boldly on, "trusting in the Lord that He would deliver them, and they were not *ashamed*," (Exod. xiv. 15.) Thus did He lead them on through every difficulty in their pilgrimage to the Promised Land. This warfare against the people of God was not confined to the Mosaic dispensation, but is still carried on, though in a different form, against those who, in the "gospel kingdom," are looking for salvation through faith in the Lord Jesus Christ, and waiting for the "rest that remaineth for the people of God," (Heb.

Digitized by Google

iv. 9.) St Paul, in the sixth chapter of his Epistle to the Ephesians, makes a statement which is confirmed by the experience of every believer, that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." When, distressed in mind and body, and bowed down by affliction or bereavement, the child of God is assailed with temptations from Satan to doubt his own safety and the mercy of his heavenly Father, it is only He who implanted *faith* within him who can make it the *shield* with which he can quench all the fiery darts of the wicked one; and encasing him in the "armour of God," enable him in the evil day to withstand the enemy of his soul, and having done all to stand. It is God alone who can shew him that his education in suffering on earth is *necessary*, and that he must "through much tribulation enter into the kingdom of heaven," but that "his light afflictions which are (comparatively) but for a moment, will work for him a far more exceeding and eternal weight of glory," and will enhance the glorious enjoyment of his immortal state. The life of the Son of God on earth was one scene of suffering, but His faith in the truth and wisdom of His God and Father never forsook Him, and as He then identified Himself with His Church, in "bearing our griefs and carrying our sorrows," so does He now deliver to His people the weapon with which He put the wicked one to flight, "the sword of the Spirit, which is the word of God." "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted," (Heb. ii. 18.)

"Though now ascended up on high,
He bends on earth a brother's eye;
In every pang that rends the heart,
The 'man of sorrows' had a part;
He sympathises with our grief,
And to the sufferer sends relief."

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points* tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need," (Heb. iv. 15, 16.)

The Saviour's confidence in His Father's love and faithfulness was unbounded and perfect, and all who are "His children by adoption and grace," who are "heirs of God and joint-heirs with Christ," of an inheritance incorruptible, undefiled, and that fadeth not away, will be enabled also, by the strengthening power of the Holy Spirit, which is given unto

Digitized by Google

them as an *earnest* of their inheritance, (2 Cor. i. 21, 22, and also v. 5,) to trust to their Father's love in everything; and to believe, even when surrounded by adverse circumstances, trials, and temptations, that He will surely deliver them, and that He doeth all things well.

Ver. 6–8—"But I am a worm, and not a man. A reproach of men and despised of the people. All they that see me laugh me to scorn, they open their mouths derisively upon me, and wag their heads, saying, He trusted in Jehovah that he would deliver him! Let him deliver him if he delighteth in him."

In these verses we read the Messiah's complaint of the reception He met with, when "emptying himself of his glory, and taking upon him the form of a servant," He came upon earth to "give his life a ransom for many," to "seek and to save that which was lost." The sentiments which they record shew the estimation in which He was held by those who were certainly looking for a Messiah, but whose unbelieving hearts would not let them see that "the man of sorrows," the meek and lowly Jesus coming in humiliation, was *the Christ*, the Shiloh to whose advent they had been looking forward. The popular expectation amongst the Jews was, that He would come as a mighty king and deliverer who was to subdue all their enemies before them. But their minds were darkened, and their eyes blinded, so that they could not understand the revelation of the prophecies as to the *condition* in which, and the *purpose for* which He was to come. They did not recognise in the Lord Jesus Christ the "Brother" who was promised in the 18th chap. of Deut. to succeed Moses, and bring in a law which was to supersede that of Mount Sinai. They did not see that the *words* which He spake were those which the Father put into His mouth *according to that very promise*, and that these WORDS (or *commandments*) were the law of the new dispensation which He brought in. At the advent of the Lord Jesus the state of Jerusalem and all Judea was that of moral darkness, in consequence of the perversion of the law by its very teachers, who, distorting its precepts and substituting for it the traditions of the elders, were "making the law of God of no effect, teaching for doctrine the commandments of men." When reproved of this by Jesus, who was, as Nicodemus declared Him, "a teacher come from God," not only to shew that salvation was through faith in Him, but to expose their false views of that law which He was come to repeal, they were filled with hatred against Him, because He destroyed the confidence of the people in *them*, and taught with *power*, that is, His teaching was *witnessed of by the Holy*

Digitized by Google

Spirit, for His *truth* was *attested* by the miracles which He did. When Christ came to establish the gospel kingdom on earth, who were those that flocked into it, and went in multitudes to hear the "gracious words" which He who "spake as never man spake" uttered? who were those that with longing heart and opened ears drank in the precious message of their salvation? They were not the rulers of Jerusalem, nor the self-righteous Pharisees and arrogant scribes, who only listened to Him that they might raise objections to His doctrines and question His authority; but they were "the poor in spirit," the weak and self-convicted sinners who were hungering and thirsting after righteousness, the sick ones who felt their need of a Physician; the weary and heavy laden because of sin obeyed His command, and accepted His invitation—came unto Him and *found rest.* We read in the 9th chap. of Matt. ver. 10 to 13, that the Pharisees accused Him to His disciples of "eating with publicans and sinners;" but mark His answer, "Go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Those whom He here terms "*the righteous*" were they who in *their own* estimation were so, but whom He denounced (in His Sermon on the Mount) as "hypocrites;" whose righteousness consisted in the giving of alms, making long prayers and fastings, all of which Christ, who was a *discerner* of the *heart,* declared they did *to be seen* of *men;* and being puffed up with pride, they held in contempt, and looked upon as "unholy," all who were not as themselves. But when Christ came as "the light of the world" not only to reveal God to men, but to *throw light* on all that had been dark before, He said unto them, (Luke xvi. 15, 16,) "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were till John: since that the *kingdom of God* is preached, and every man presseth into it." Again, (John iii. 19–21,)—"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, *because their deeds were evil.* For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that *hath acquired the truth* cometh to the light that his deeds may be made manifest that they are wrought in God." Those who had "acquired the truth" were they that, like Nicodemus, were convinced by the miracles which He did *that Jesus was the Christ;* for hear what He said to Nicodemus, "Except a man be born from above he cannot see the kingdom of God." The

Digitized by Google

meaning of this appears plainly to be, that unless the Holy Spirit had placed an eye in his understanding and shewn him that the dispensation of the *law* was *past*, and that of the *gospel* come in, he would not see the kingdom of God, (or the gospel kingdom,) the Son of God, (or the gospel King.) All who would not believe in Him were they against whom (Matt. xiii. 14, 15) He quotes the prophecy of Isaiah,—"By hearing ye shall hear and not understand, and seeing ye shall see and not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." His exhortation to them to "search the Scriptures" (John v. 37) was of no avail; they would not see that in the very miracles which He performed—opening the eyes of the blind—making the deaf to hear—the lame to walk, &c., &c., He was in a measure fulfilling the prophecy of the 35th chap. of Isaiah. For what was the answer He sent to John's message of inquiry, "Art thou he that should come, or do we look for another?" He answered and said unto them, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." We may readily understand how John interpretated this answer, and believed Him to be indeed "the Lamb of God that taketh away the sin of the world." But notwithstanding all these infallible proofs of His truth, Christ's reception by the great mass of the people is described in the psalm under consideration, and His own sense of humiliation at the light in which He was held, is expressed by the words, "I am a worm and not a man, a reproach of men and despised of the people." So great was the weakness to which He felt Himself reduced when He "emptied himself of his glory, and took upon him the form of a servant," that in the verse we have quoted He compares Himself to a *worm*, (in the original, תולעת tholaath, a worm of the most despicable and helpless description.) The two following verses were *literally* fulfilled: see Mark v. 40; Matt. xxvii. 39–43. [The foregoing remarks, although bearing upon our subject, have been somewhat lengthened, and may appear to partake of the character of a digression, but they will, perhaps, interest some of those who are familiar with the gospel narrative, and by faith partakers of the inestimable benefit of fellowship with Christ and His church.]

Digitized by Google

Ver. 9, 10—"But thou art he that took me out of the womb; thou didst make me to confide when I was upon my mother's breasts. I was cast upon thee from my birth; thou art my God ever since I was born."

In these verses we read the Saviour's acknowledgment of His Father's protecting power, and His own expression of confidence in Him, notwithstanding the sufferings which He knew He should endure, the ignominy and insult to which He was exposed, and of which He so bitterly complains in the preceding verses. Had the Lord Jesus yielded to the temptations of Satan, (Matt. iv. 3–6,) and for a single moment doubted His own identity as the *Son* of *God*, the world which He came to save would have been *lost*, because then He would not have been the *sinless* One, the "Lamb without spot or blemish," who, as their *substitute*, bore away the sins of mankind. But all Satan's efforts to produce a doubt in His mind were of no avail; so immovable was the faith of Jesus, that all the devil's suggestions to Him to *prove* that He was the Son of God met with constant repulsion. He needed no further proof than His own conviction, and the assurance of His heavenly Father, given to strengthen and support Him when entering on this conflict with the enemy, (Matt. iii. 17,)—"This is my beloved Son, in whom I am well pleased." From the earliest record which we have of His appearance in public at the age of twelve years, (Luke ii. 46–50,) His perfect knowledge of the two natures which were united in Himself is apparent; and all through His life on earth He constantly gave expression to the same unalterable conviction. (Compare John v. 37, vi. 37, 38, viii. 42, x. 15–30, &c., &c.)

Ver. 11–13—"Be not far from me, for the hour of anguish is at hand, and there is no helper. Many bulls have compassed me, strong bulls of Bashan have beset me round. They opened their mouths upon me as a ravening and a roaring lion."

After declaring His knowledge of Jehovah, and His firm trust in Him, we find the Saviour here appeals to His Father to be with Him in His most trying need, in His hour of anguish, when forsaken even by His own disciples, and cut off from the sympathy of all, except those few devoted ones, chiefly women, who followed Him sorrowing to the cross. He was left to the mercy of His envious and malignant enemies, into whose hands He was betrayed. We hear Him crying out, when cast entirely upon His God for help and strength, "Be not far from me, for the hour of anguish is at hand, and *there* is *no helper*." There was, indeed, no human helper, for in this was the answer to Isaiah's prophetic question, (Isa. liii. 8,) "Who shall

Digitized by Google

declare his generation?" * There was no one to stand up for Him as an *advocate,* and plead His cause by recalling to the minds of His accusers His pure and holy life. But, as when He prayed to His Father in His agony in Gethsemane, (Luke xxii. 43,) "there appeared unto Him an angel from heaven, (no doubt the Holy Spirit,) strengthening Him;" so in this His bitter need He was not left comfortless, but received from above a fresh measure of strength to support and carry Him through this final scene of His life on earth, and to enable Him at its close to say, "Father! into thy hands I commend my spirit," (Luke xxiii. 46.) The language of the 12th and 13th verses is strictly figurative, but we can easily arrive at its meaning, which is sufficiently clear. Bashan was a tract of country lying beyond the river Jordan and the hills of Gilead, in the tribe of Gad, remarkable for its luxuriant pasturage and general fertility. The cattle which fed there were, of course, fat, and in consequence of such high feeding, rendered powerful and vicious. They, in these verses, represent the cruel and relentless enemies of the Son of God. The inference which we should draw from the comparison is, that they who condemned to death the Lord Jesus, and all who joined in the fierce cry, "Away with him! crucify him, crucify him!" resembled in their bloodthirsty nature the "great bulls of Bashan, the ravening and roaring lions."

Ver. 14, 15—"I am like water poured out, and all my bones are out of joint: my heart is like wax, it is melted in the midst of me. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: to the dust of death thou hast appointed me."

These words of the Saviour are very remarkable as descriptive of His condition when, having laid aside His glory, and taken upon Him the nature of mankind, He is going through the bitter experience of human life, with all its miseries in an aggravated degree heaped upon Him. "Despised and rejected of men, a man of sorrows and acquainted with grief;" "coming to His own, His own received Him not;" mocked and scoffed at, and at last forsaken even by those upon whom He had bestowed the most tender love, no wonder He should say, in the bitterness of His soul, "My heart is like wax, it is melted in the midst of me." We have in the same verse the following words, illustrative of the state of helpless weakness to which He felt Himself reduced,—"I am like water poured out, and all my bones are sundered." We know that the Lord Jesus could, by one moment's exertion of the omnipotent power of His Godhead, have for ever freed Himself from all

* This signification of the above expression is usual at trials among the Jews.

Digitized by Google

weakness and humiliation. He could, with "the breath of His lips," have annihilated those men who dared to mock and rail at Him, the Son of God. But we also know that one of the most prominent attributes of Jehovah, and that which He most jealously guards, is *His truth;* and in the determinate council of Deity the plan of man's salvation was so arranged that He who undertook to redeem man from bondage should take upon Himself the likeness of man. For "it became Him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation *perfect* through *suffering*," (Heb. ii. 10;) that is, that He being Himself a partaker of the human frame, and "made in all things like unto his brethren," (sin only excepted,) He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. "For in that he himself hath suffered, being tempted, he is able to succour those that are tempted," (Heb. ii. 17, 18.) Such was the great purpose of Jehovah, which was amply accomplished in the person of Christ Jesus. Its accomplishment involved the necessity of His knowing, by personal experience, the weakness of man, and the temptations to sin by which he is continually assailed. Great, indeed, must have been the depth of Christ's suffering when He exclaimed, "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: to the dust of death thou hast appointed me." The verse conveys the same meaning as the preceding one,—an expression of extreme weakness. "My strength is dried up like a *potsherd*," (a piece of broken pottery rendered very dry and brittle by exposure to the sun.) "My tongue cleaveth to my jaws," (a common method of indicating a state of parching thirst and consequent pain.) "To the dust of death thou hast appointed me." The word "dust" is in many parts of the Scripture applied to the whole *human race* in the condition of *mortality*.—(Compare Genesis xviii. 27; Job x. 9, xiii. 12, xxxiii. 6.) The meaning of this passage appears to be, that as it was appointed unto man to die, by the separation of his life or spirit from his body, so that the tenement of clay might return to the dust from whence it came; so Christ, having taken upon Him the nature of man, must likewise undergo the same process of dissolution, the only difference being that *His body* should not be left in the grave, neither should He, the "Holy One" of God, see corruption, (Ps. xvi. 10.)

Ver. 16–18—"For dogs have compassed me, the assembly of the wicked have enclosed me. They pierced my hands and my feet. I may reckon

Digitized by Google

all my bones, they look and stare upon me. They part my garments amongst them, and for my vesture they cast lots."

It is scarcely necessary to observe to the reader that the name of "dog" was in the Scripture frequently applied to the Gentile.—(See Mark vii. 27, 28; also Phil. iii. 2, &c., &c.) The allusion here is, no doubt, to the Roman soldiers, who took such an active part in persecuting the Lord Jesus when He was delivered to them, (as He told His disciples He should be.—Matt. xx. 17–19.) The insult and mockery which He received at their hands is recorded in the gospel narrative, and has often awakened the sorrow, as well as the *love* and *wonder*, of His believing people, that He, the Creator of heaven and earth, the Lord of life and glory, should submit to all this for *their* sakes; but their grateful hearts may receive it as a portion of His measureless love, displayed in the whole work of redemption. Ver. 17. "I may reckon all my bones, they look and stare upon me." From many passages in Scripture we may conclude that *sorrow* must have attenuated the form of the Saviour, and stamped upon Him an appearance of premature age. The verse we are reading certainly conveys that idea, and it is confirmed by other portions of the word of God. We read in the 8th chapter of John's Gospel, and the 56th verse, that Jesus said, when disputing with the Jews, and quoting for their example the faith of their father Abraham,—"Your father Abraham rejoiced to see my day, and he saw it and was glad. Then the Jews said unto him, Thou art not yet *fifty* years old, and hast thou seen Abraham?" It is evident from this question that, although He was actually little more than thirty years of age, they believed Him to be nearly twenty years older. Truly Isaiah's prophecy must have been verified, (chap. lii. 14,) "His visage was so marred more than any man, and his form more than the sons of men." Ver. 18. "They part my garments amongst them, and for my vesture they cast lots." This verse requires no comment, except a notice of its fulfilment in the most accurate manner, (Matt. xxvii. 35; John xix. 23.)

Ver. 19—"But be not far from me, O Lord! O my strength, haste thee to help me."

This is almost a repetition of the 11th verse, a prayerful appeal for strength to endure, and speedy deliverance from, the pangs of death. In many parts of the Scriptures, and especially in the Psalms where Christ is the speaker, we read His longing desire to escape from the state of mortality, and to return to the glories of eternal life.

(*To be continued.*)

Digitized by Google

Art. V.—ROMISH INTERPRETATIONS OF THE APOCALYPSE.

Not a few divines, under the influence of lingering and stubborn prejudices, frown upon and discourage the earnest study of the apocalyptic visions. Yet, while such theologians continue to stand aloof, the most widely circulated of our daily journals has boldly led the way in an opposite direction. For more than three years since, that important personage, the public, was not a little surprised, or rather startled, at seeing in one of the leading articles of the *Times* newspaper, a smart discussion (probably penned by a clerical member of its anonymous staff) of some of the most important points in the interpretation of the prophetic scriptures of Daniel and the Apocalypse. It is by no means unlikely that the leviathan daily paper was encouraged to take so decided a step, because a small volume had already been published on the same subject by an accomplished scholar, an English Earl, and Lord-Lieutenant of Ireland. We allude to Lord Carlisle's metrical paraphrase of the Second Vision of the prophet Daniel.

Two or three years ago, as most of our readers are aware, the Pope's tenure of Rome and the Vatican had become exceedingly uncertain. Even those who were willing to render him all due honour as the (supposed) ecclesiastical head of Christendom were heartily wearied of the ever-recurring abuses of the temporal power of the Papacy, and were sighing for the day in which the state of things in the primitive Church should be so far restored, that the Bishop of Rome would no more possess—what, having at first been unrighteously acquired, had been so long and so shamefully abused—political and temporal sovereignty.

As dark and ominous clouds were gathering over the Vatican, it became increasingly evident that Pio Nono was upheld on his throne only by the bayonets of the Third Napoleon, who, as the supreme ruler of France, claims the unenviable title of the eldest son of the Papal Church. And it is especially worthy of notice that the probabilities of the aged pontiff's deposition from his temporal power were already assuming such a threatening character, that Romish ecclesiastics in Great Britain, especially such as had been perverted from Protestantism, began to be apprehensive lest distrust, and, eventually, disaffection, should spring up in the ranks of their hitherto submissive and unquestioning followers. They well knew that in this land of liberty, in which so much freedom of speech and action is allowed, it would be altogether in vain to attempt

Digitized by Google

to keep back the truth from the public ear by dint of unscrupulous Popish misrepresentations and Jesuitical falsehood. Accordingly these so-called priests feared, and not without reason, lest the notoriously growing helplessness and humiliation of the Papacy should force, even upon Romanising Tractarians, grave suspicions how far they could conscientiously accept Pio Nono—(whose only apparent means of safety were to stand in trembling humiliation under the sheltering wing, if the expression may be allowed, of the bristling bayonets and steel feathers of France)—as the especial and favourite charge of the Madonna and St Peter, as the infalliable terrestrial head of the Church, as the earthly vicegerent of the Most High, and, being all this, as emperor of emperors, and king of kings. "If Pio Nono" (hesitating Tractarians might whisper) "really is so great and glorious a personage, and if the Papacy is truly, in the main, the divine reality which it professes to be, and not the cunningly devised imposture that Protestants assert it is, how comes it to pass that, instead of Pio Nono (who, on Romish principles, is emperor of emperors) upholding Louis Napoleon, we should see Louis Napoleon (who is only an emperor) upholding Pio Nono?"

May we be permitted to say a word, in passing, on the gross inconsistency between the professions of Papists and their practice on one particular point. When we reflect upon the divine honours and idolatrous homage nauseously and ostentatiously rendered by popes and cardinals to the Virgin Mary, and reflect that the latter doubtless rejoiced in being a Jewess, more than did Cornelia, the daughter of Scipio Africanus, in being a Roman lady, we wonder that, in past times, they should so long have ventured to imprison the Jewish residents at Rome in the filthy Ghetto, and go on treating them, from generation to generation, with unrelenting cruelty and ignominy. Surely even Popish peasants would see that such inhuman conduct was rather suited to wound the feelings and excite the displeasure of the Madonna, than to bring down her blessing on the Vatican and its inmates. Should it be pleaded that it was the Jews who crucified our Saviour, we might reply that the Madonna stood by the cross, and was herself an ear-witness of the prayer which He then offered forHis infatuated Jewish murderers,—"Father, forgive them, they know not what they do." And why, seeing that Jesus poured forth from His heart such a prayer for the actual perpetrators, inflict vindictive cruelties, (in the name of Him who offered this prayer,) for the sin of their far-removed ancestors upon generations separated by more than a thousand

Digitized by Google

years from that great crime, of which, so far as personal participation is concerned, they are as innocent as are Pio Nono, Dr Wiseman, and Sir George Bowyer? Certainly it would seem to be a task beyond even the wicked and devilish subtlety of a Jesuit's logic to prove from the Redeemer's prayer upon the cross, that former popes and cardinals were bound, in Christ's name and cause, to bear undying malice against the fearfully erring descendants of Abraham, and everywhere to insult and oppress the Hebrew race, confining such as reside in the papal metropolis, the apocalyptic Babylon, like outcast pariahs within the limits of the filthy and desolate Ghetto.* Arguing upon Romish principles, if the Madonna really has (and we are not ashamed to confess that we neither do nor can believe that she has) one twentieth part of the power which Rome assigns to her, should not popes, and cardinals, and priests sometimes tremble, lest the race of Abraham, driven to extremities, should unite together, old and young, rich and poor, parents and children, in vehemently imploring her—(not her image, for the Jew and the true Protestant agree alike in regarding image-worship as idolatry peremptorily forbidden by the Most High)—to turn the tables on their unrighteous oppressors, and, lest unable wholly to resist her Jewish recollections, she should at least so far grant their prayer, as to make popes, cardinals, and priests heartily ashamed of their past unjust, cruel, and shameful treatment of the Madonna's nation, the descendants of Abraham, concerning whose future destiny (a future doubtless well known to Mary, as well as to the happy and expectant spirits of the apostles Paul and Peter, as most Protestants will allow) such great and glorious things are written in the books of the Hebrew prophets?

Is it too much to expect that such perverts from Protestantism as Drs Newman and Manning, who, having enjoyed an advantage in their earlier years, not possessed by the generality of Papists, of having become familiar with the Hebrew prophets in our authorised version, must be more enlightened on Jewish subjects than the majority of the members of the heretical communion to which they have unhappily joined themselves, may endeavour to remove from Pio Nono and Cardinal Antonelli (or his successor) some of the ignorance

* We believe that matters are not now quite so bad as formerly. Modern Babylon would be no unsuitable title for a city like Rome, which gloried in scornfully oppressing the Jews, Abraham's posterity after the flesh, and in torturing and murdering scriptural Protestants, who are the spiritual seed of Abraham.

Digitized by Google

and prejudice to which they have been in bondage, in regard to the way in which persons professing to be Christians should conduct themselves towards the descendants of Abraham? Nay, may we not even venture to hope that Dr Wiseman also, having had his prejudices somewhat softened, and his former narrow views a little enlarged by his long residence in a Protestant country, may unite with Dr Newman and Dr Manning in benevolent efforts to prevail upon the Pope to ameliorate the condition of the Jews in Roman Catholic countries?

But we must return from this digression. As the prospects of the Papacy and of the overthrow of the Pope's temporal sovereignty became more gloomy, Romish priests in England would feel the pressing necessity of resorting to measures of self-defence. Everything seemed to portend impending disaster. Something might be done if it could be shewn that leading writers in the Papal Church had predicted a yet future triumph of the enemies of the Papacy in the very city of Rome, and the expulsion of the Pope himself from his seven-hilled metropolis. The lowering clouds, which were gathering above the Papal horizon, would no longer shake the faith of superstitious and conscientious Papists. The threatening tempest and its destructive results would thus be seen to have formed part and parcel of the Church's foreseen and predicted history; —the Church is not taken by surprise.*

It must have been an anxious inquiry with the votaries of the Papacy how such unpleasant symptoms of the coming calamity, not faintly looming in the distance, could be best encountered. The probabilities seemed to be about equal;— (we are, of course, speaking of the state of things as they were two or three years ago, when the Papal throne was apparently in a still more tottering state than it may seem to be just now;)—whether the sovereignty of the Roman city was to belong to Pio Nono or to Victor Emmanuel. Who can doubt that the disastrous prospects of the Papacy would give rise to many secret colloquies and discussions among Romish priests resident in London and Oxford, in Birmingham and Liverpool, in Manchester and elsewhere? And there are many things far more unlikely than that the following outline is no unfair summary of the colloquies and discussions which may have occurred among these priests:—

* It must be obvious to the reader how disastrous and destructive it would prove to the *prestige* of the Romish apostasy, should a fearful revolutionary crisis overtake the Papacy as it were by surprise, concerning which nothing had been foretold by any of the doctors and theologians in their heretical communion.

Digitized by Google

"How are we to act in these strange times? What if the sad tidings, which would have been deemed impossible in the good old days, should suddenly burst upon us like a peal of thunder, that the holy father has been rudely deposed from his temporal sovereignty, and removed from the Vatican with little or no hope of return! Our flocks have hitherto regarded the Pope as gifted with almost divine power, and under the especial guardianship of Heaven. Will they not, then, unless we give them some warning of at least the possible occurrence of such a disastrous, and, to them, incredible event, begin by distrusting us as ignorant where we ought to be well informed, and end by regarding us as no true priests, and our Church as no true Church? If that which we have so much reason to fear should really happen, what answer can we give, should our flocks press us bluntly with such questions as these:—'Were you and the bishops ignorant of all this, that you gave us no warning to prepare us for the shock? Have you not been always assuring us that the Madonna and St Peter keep unceasing watch over the Pope and the city of Rome? How is it, then, vigilant guardians have neither delivered the holy father, nor forewarned Cardinal Antonelli? Can they really care anything about the Pope, his cardinals, or his city?'

"Let us, then, prepare ourselves to meet these questions before it is too late. Let us look into the writings of the great (Roman) Catholic divines of the sixteenth century, and see how they met the virulent denunciations of a future desolation of the Papacy, which denunciations seem to be on the eve of at least a partial fulfilment, drawn by heretical Protestants from the Apocalypse. Possibly we may find a way of saving Pio Nono's honour, and that of the Church, if we succeed in discovering some admissions, by these theological champions, of a predicted and yet future triumph of the Antichristian power even within the precincts of the holy Roman city. We cannot be blind to the fact that history has recorded more than one instance of Papal and Roman disaster and humiliation. In the fifth century Rome was taken and sacked by Genseric, the Vandal sovereign of Carthage. We know that, in the fourteenth century, the holy fathers resided many years at Avignon, a sojourn which has been likened to the Babylonish captivity. In the sixteenth century the soldiers of the Constable Bourbon stormed and sacked Rome, and the Pope became a prisoner. In the early part of the present century, Pius VII. was removed by the first Napoleon to Fontainbleau, and Rome annexed to the French empire, as Amsterdam had already been, the holy city taking rank below

Digitized by Google

Paris, and above the Dutch capital. Indeed, not more than twelve years ago, (in 1848,) grave political disturbances caused Pio Nono to fly from the holy city, disguised in the livery of the Bavarian ambassador; and at the present hour, Cardinal Antonelli finds to his sorrow, that it is not the Madonna and St Peter, with guardian (Roman) Catholic angels, but Louis Napoleon and his French bayonets, who are the real masters of Rome."

At all events, whether our conjecture concerning the supposed secret consultations of Romish priests in London, Birmingham, and elsewhere, be quite correct or not, it is a fact that certain eminent Popish theologians of the sixteenth and seventeenth centuries did gather from the Apocalypse that Antichristian apostasy is yet to be triumphant at Rome in the last days. And it is also true that the existence of this fact was not long since publicly announced to Romanists, apparently for the express purpose of preparing the popular mind for the possible occurrence of a revolutionary crisis at the holy city even in our own day.

Many of our readers are aware that, some years ago, an eloquent Anglican clergyman, Archdeacon Manning, was perverted to Popery, and that he has since been conspicuous for his efforts to proselyte others to the same heretical and anti-scriptural communion. In a publication from his pen, entitled "The Present Crisis of the Holy See tested by Prophecy," we find the following striking passages, which deserve the careful attention of thoughtful Protestants:—

"The writers of the Church tell us that in the latter days the city of Rome will probably * become apostate from the Church and vicar of Jesus Christ, and that Rome will again be punished, for he will depart from it; and the judgment of God will fall on the place from which he once reigned over the nations of the world. For what is it that makes Rome sacred but the presence † of the vicar of His Son? Let the Church of Christ depart from Rome, and Rome will be no more in the eyes of God than Jerusalem of old."

* The word "probably" is not the proper term to be here used, as it implies a certain degree of doubt; whereas the Romish writers, to whom Dr Manning alludes, regarded the yet future apostasy and judicial destruction of the city of Rome as a certain event plainly foretold in the New Testament.

† Dr Manning seems to think that Rome now occupies the pre-eminence in the judgment of the Most High once held by Jerusalem. Does he also think that if, on the abandonment of Rome, Pio Nono should take up his official residence in London, Edinburgh, or Dublin, the city so favoured would thereby become as sacred as he supposes Rome to be now, and as Jerusalem really once was?

Digitized by Google

This restless pervert from Protestantism to the Romish apostasy does not make these assertions rashly, and without due consideration and inquiry. While he informs his hearers and readers that the striking fact is by no means familiar to the majority of Romanists, he is careful to lay before them his Popish authorities, as will be immediately seen. In our next quotation, we take the pardonable liberty of putting one or two clauses in italics.

"The apostasy of the city of Rome from the vicar of Christ," says Dr Manning, "and its destruction by Antichrist, *may be thought so new to many* (Roman) *Catholics*, that I think it well to recite the text of theologians in greatest repute. First, Malvenda, *who writes expressly on the subject*, states as the opinion of Ribera, Gaspar, Melus, Viega, Suarez, Bellarmine, and Bosius, *that Rome shall apostatise from the faith*, drive away the vicar of Christ, and return to its ancient paganism. Malvenda's words are:—'But Rome itself, in the last times of the world, will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatise from the Christian faith, terribly persecute the Church, shed the blood of martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.'"

In the list of Romish theologians cited by the ex-archdeacon, Ribera and Suarez were Spanish Jesuits; of whom the former wrote a commentary on the Book of the Revelation, (Joannis Apostoli et Evangelistæ Apocalypsin.) Fully recognising the Apocalypse as a work which was written by St John the evangelist and apostle, they recognised its visions as true and divinely inspired predictions of future events. Unable to deny, upon their own principles, (as they would gladly have done had they deemed it to be in their power,) that "the woman arrayed in purple and scarlet, decked with gold and precious stones, having a golden cup in her hand full of abominations and filthiness of her fornication," was a scriptural prophetic symbol of *Papal Rome* in the latter days; while they felt themselves compelled to surrender the Papal city of Rome to the fiery desolation and ruin denounced against it from heaven in the apocalyptic visions, they endeavoured to save the honour of the Papacy itself by the clumsy device of conjecturing* that the pope who shall happen to be contemporary with the great Antichristian confederacy, will, for his loyalty to Christ, be

* They, of course, put forth their absurd conjecture, which has not the shadow of a foundation in the Sacred Scriptures, as a true interpretation of what had been predicted by the apostle John.

Digitized by Google

driven beyond the walls of that city in which Alexander Borgia, Julius III., and Leo XII. once reigned, as the blasphemously entitled vicars of Christ, and vicegerents of the Most High, and that the life of this fugitive pope is to be spared.

We call such an attempt to evade a difficulty a clumsy device, because it is wholly inconsistent with the interpretation which these theologians gave of the vision. They held, as Malvenda teaches us, that "in the last days Antichrist will terribly persecute the Church, and shed the blood of martyrs more cruelly than ever." Hence, this last terrible Antichristian persecution is, on the shewing of these eminent Romish theologians, to be far more fierce and sanguinary than any of those which have preceded it. If, therefore, the then reigning pope shall prove to be the faithful and unshrinking witness for Christ and Christian truth, that Malvenda and others will have us believe he is to be, is it not absolutely incredible that the blood-thirsty followers of the Antichristian leader, bearing no slight resemblance to incarnate demons, will spare the life of a (supposed) true-hearted pope who shall be prepared to endure the most cruel martyrdom rather than renounce the Christian faith?*

The ex-archdeacon cites other passages from Romish theologians of great repute, which make it certain that they and many of their contemporaries held that a terrible Antichristian apostasy is yet to manifest itself in the city of Papal Rome, and be for a time triumphant there.

"Lessius says:—'In the time of Antichrist, Rome shall be destroyed, as we see openly from the eighteenth chapter of the Apocalypse.' And again,—'The woman whom thou sawest is the great city which hath kingdom over the kings of the earth, (Rev. xvii. 18;) in which is signified Rome in its impiety, such as it was in the time of St John, and shall be again at the end of the world.'"

Dr Manning then brings forward the highest of his authorities, the Italian Jesuit Bellarmine, one of the most eminent among the Romish writers of controversy in the sixteenth century. It presents him before us as apparently a sincere believer in the divine inspiration of the visions of the Apocalypse. Dr Manning thus proceeds with his Romish witnesses:—

* According to Malvenda's view, a portion at least of the blood of the saints with which "the woman arrayed in purple and scarlet shall be drunken," will be that of (Roman) Catholic martyrs slain in the city of Rome and its environs. Surely, of all the Roman Catholics whom these Antichristian murderers shall put to death, a (supposed) faithful Christian pope will most tempt their sanguinary appetite, and will have the least chance of escape.

Digitized by Google

"And Bellarmine writes:—'In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse.' On which verse the Jesuit Ebermann comments as follows:—'We all confess with Bellarmine, that the Roman people, a little before the end of the world, will return to paganism, and drive out the Roman pontiff,'" (pp. 87–89.)

We are not saying here that for Bellarmine's view of the pontiff's expulsion by the Antichristian power is right; we utterly reject it. At all events, it is plain beyond question, that this Italian Jesuit deliberately professed to believe that the awful prediction concerning the harlot attired in purple and scarlet colour, (Rev. xvii. 4,) which we read in the "sixteenth verse of the seventeenth chapter of the Apocalypse" was denounced against the city of Papal Rome, when, in the yet future last days, she shall have apostatised from the Papacy, and shall have expelled from her borders the (supposed) vicar of Christ, the then reigning pontiff. This is the fearful denunciation to which Bellarmine so expressly alludes: "And the ten horns which thou sawest upon the beast, these shall hate the whore, (arrayed in purple and scarlet colour,) and burn her with fire," (Rev. xvii. 16.)

Applying this awful malediction to Rome Papal in the yet future Antichristian times, well might Bellarmine write, as we have seen above—"In the time of Antichrist, Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse." Surely, if from any unforeseen contingency (to speak after the manner of men) the present guardian French bayonets should be removed from Rome, an unexpected reaction take place in the popular mind, and poor Pio Nono and his cardinals once more hold up their heads, the Romish doctors Wiseman, Manning, and Newman will not, in defiance of the deliberately recorded judgment of Malvenda and Bellarmine, (with which Ebermann and all his Jesuit associates agreed,) turn round and vehemently deny the application of the awful verse in question to Rome Papal, in a state of apostasy* from the Papacy, and insist upon applying it to London or New York, to Paris or Constantinople!

* Nothing can be conceived more awful than apostasy from God and His revealed truth; the mischievous book of the notorious *Septem contra Christum* gives a gloomy foreboding of the approaching future, the opening of the abyss. Apostasy from the Papacy is a very different thing. In the judgment of Dr Wiseman and Dr Manning there has been a Protestant apostasy from the Papacy for the last three centuries.

Digitized by Google

Even superficial Protestant readers will, however, find a perplexing difficulty in the Romish testimony which the ex-archdeacon has brought forward from Malvenda, Lessius, and Bellarmine. They can easily see that, on the principles of interpretation adopted by these Popish theologians, scriptural warrant for the declaration that Rome shall be desolated and burned, can be found in the prophetic denunciation that the Apocalyptic harlot shall be hated, made desolate, and burned with fire. But neither superficial nor thoughtful readers will find it so easy to discover Malvenda's and Bellarmine's scriptural authority for asserting that the then reigning pontiff will be so devotedly loyal to the Christian faith and doctrine, as to incur the hatred of the Antichristian confederacy, and bring upon himself violent expulsion from the apostate city of Rome. On the contrary, it would be well for honest Papists to be aware that nothing of the kind is said of the Pope, either in the Apocalypse or in any other of the books of the New Testament. And we shall vainly search the Old Testament, from the beginning to the end, in order to find a prediction of the devoted Christian loyalty and fidelity of the Romish pontiff in the yet future last days,

The truth is, that Malvenda and his fellow-theologians found themselves in an unpleasant dilemma. No Dr Newman lived then, who could publish a theory of doctrinal development, and still retain the confidence of the Pope. There were then no episcopally-ordained essayists and reviewers, who, while retaining their clerical and professional emoluments, could publish sentiments which Spinosa, Voltaire, and Tom Paine would have welcomed; no historical professor in the chair of an important university intent upon undermining the faith of his readers in the supernatural portions of scriptural history, to whose literary efforts the infidel Gibbon would not have denied an approving smile; no colonial bishop, who does not blush while he retains his episcopal dignity and income, to teach Christians that they are at liberty to receive or reject any of the books of the Sacred Scriptures according to the dictation of the inner light of their reason and conscience, so that, after a strange fashion, the human mind is to be its own god. Those benighted Romish theologians, of whom Dr Manning speaks, appear sincerely to have believed (as learned and thoughtful Protestants have also done since their time) that the seventeenth and eighteenth chapters of the Apocalypse are truly portions of divinely-inspired revelation. Yet, though they durst not venture to deny the genuineness and authenticity of these chapters, they would appear to have felt them-

Digitized by Google

selves at liberty to supply what they deemed to be omission in the prophetic history. As devoted Papists, it was impossible for them to admit that the Apocalyptic harlot, "arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications; and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH;" and of whom St John writes, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—it was impossible, we say, for such devoted Papists as Bellarmine and his associates, to admit the idea that this cruel and abandoned woman was a prophetic symbol of the Romish Church, of the Pope, and his cardinals, bishops, and inferior clergy. They added, therefore, to the prophetic word, their own unauthorised conjecture; and, while they gave up the Papal city to a yet future fiery desolation, they taught that the then reigning Pope will be loyal to Christ and His truth, and, instead of being martyred like Paul and Peter, Ignatius and Polycarp, will only be expelled from the guilty and devoted city.

We hear much of the amiable character of the present Pope, Pio Nono; yet he has been openly guilty, in his blindness and infatuation, of perpetrating an act of childish yet satanic blasphemy unsurpassed by the worst acts of his worst predecessors.

In these critical times, it would be well for careless Protestants to pay attention to the following extract from the late Robert Southey:—

"If God delivered over the power and dominion in heaven as well as earth, to the Roman pontiff; if that pontiff be indeed the living and oracular depositary of the faith, the unerring expounder of what is written, and the sure preserver of those unwritten interpretations and additions which, in the Romish Church, are held of equal authority with Scripture; if upon the Pope, under God, the salvation of all depends,—is it possible that these stupendous prerogatives should co-exist with imbecility, with vice, with flagitious profligacy, with flagrant unbelief? Will the Holy Ghost dwell with ambition, with avarice, with impiety, with all cardinal sins? For in their company the Holy Spirit must have dwelt—with all these sins in monstrous hypostasis it must have been united—if the pretensions of the Papal Church were true."—*Vindiciæ Eccl. Anglic.* p. 395.

This is taken from Southey's defence of the Anglican Church.

Digitized by Google

It will be well for the true-hearted members of that Church to watch diligently the signs of the times. But they must not be so absorbed in contemplating the downward career of heretical essayists and reviewers and two notorious colonial bishops, as to neglect other and great dangers. Tractarians will eagerly take advantage of the dust and tumult raised by these episcopally-ordained sceptics and infidels, to carry on more securely their undermining operations. That cautious and wary dignitary, too, will not be idle, who has so long been striving to Laudianise the Anglican Church, and who is watching opportunities to thrust into our colonial episcopate men after Laud's own heart. These dangers call for vigilance and prayer.

We will conclude this paper by commending to the notice of sentimental admirers of the Papacy, the following nervous passage from Coleridge, as to its practical effects:—

"When I contemplate the whole system (of Popery) as it affects the great fundamental principles of morality, the *terra firma*, as it were, of our humanity; then trace its operation on the source and conditions of national strength and well-being; and lastly, consider its woful influences* on the innocence and sanctity of the female mind and imagination, on the faith and happiness, the gentle fragrancy, and unnoticed ever-present verdure of domestic life,—I can with difficulty avoid applying to it what the rabbins fable, after the curse, that the firm earth trembled wherever he strode, and the grass turned black beneath his feet."—*Biog.*, lib. i., pp. 131, 132.

Art. VI.—JUDGMENT AND MERCY.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." —Zeph. iii. 8, 9.

In very many places in the Old Testament prophecies, we have the conversion of all *nations* foretold. "All the ends of the earth shall remember and turn unto the Lord, and all the kindred of the nations shall worship before thee," (Ps. xxii. 27.) This is a declaration substantially repeated again and again by

* Coleridge here appears to allude more especially to the abominations of the Romish Confessional.

Digitized by Google

nearly all the holy men of old "who spake as they were moved by the Holy Ghost." It is a theme upon which the Holy Spirit dwells with much delight, and we may be sure that He would have all in whose hearts He dwells to be in sympathy with Himself, in His delight in this glorious prospect. "Then (as one beautifully says) man shall be restored to his right place in the world; and the world to its right place in the universe; and the universe shall break out into joy, over a world that was lost, but is found."

But there are two other questions to be considered in connexion with this much-desired event. What shall immediately *precede* it? and with what other event is it indissolubly connected? To the first question we answer, that the conversion of the nations will be *preceded* by terrible judgments. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." To the second we reply, that the complete triumph of truth in the earth, in the deliverance of the human family from sin and misery, is always linked with the bringing in of Israel *as a nation.* It might suffice in proof of this to refer to Paul's words—"Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 12–15.) But there are vast numbers of scriptures which testify that in this sense "salvation is of the Jews." (See Ps. cii. 13–16; Isa. lxvi. 19; Micah v. 7, &c.)

We ask special attention to this last chapter of the prophet Zephaniah. The theme of the prophet is the *conversion* of Israel in the latter day, including also a national *restoration* to their land. I am aware that many *apply* this chapter to the Church. Be it so as regards some *parts;* but can the whole be *expounded* or *interpreted* with reference to the Church, or to any beside Israel? I trow not. Take the beginning of the chapter, for instance:—"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her

Digitized by Google

are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. The just Lord in the midst thereof, he will not do iniquity; every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame." All this is plain as regards Israel, but it does not at all apply to *the Church*. Neither do the two last verses—"Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Then what right has any one to wrest the middle part of the chapter out of its connexion, and take the promises away from the Jew to give them to the Church, leaving the Jews only the threatenings and judgments? We hold, then, that our text will be fulfilled when Jer. xxx. 23, 24, xxxi. 1, (mark their connexion,) will be fulfilled. But we may *use* these words for our benefit now, and thus we will endeavour to do by noticing the following things:—*God's solemn determination; His kind advice; His sublime intentions.*

I. *God's solemn determination.*—What a great gathering, and for what a solemn purpose! There are already some signs of it, and persons now living may see its accomplishment. Concerning this great and solemn gathering, the *persons, place,* and *time* thereof; the *reasons* for it, the *thoughts of man* and *the thoughts of God* concerning it, much information may be gained by consulting such passages as Ezek. xxxviii., xxxix.; Zech. xiv.; Ps. ii., xlviii. 4–8; Micah iv. 11–13. Two other passages should be especially noticed, *i.e.*, Joel iii. 9–17, and Rev. xvi. 13–16. I would ask attention to the fact, that this last passage in the Apocalypse speaks not of any *battle* taking place at Armageddon, as is generally believed; *that* is the *gathering* place—viz., "The valley of Megiddo." Near Jerusalem, or rather round it, is the battle-*field*, as the prophet Joel plainly declares.

Three questions arise here. *Has this passage been ever fulfilled?* Certainly not. For Israel is not yet gathered. The world is not yet converted. This fearful storm has yet to burst. This unparalleled whirlwind has yet to sweep across the world.

Are there any signs of its fulfilment? Look at the state

Digitized by Google

of the nations; at Europe, filled with soldiers, many of them panting for war; at the political state of society—and say are there not tokens of the coming outburst, heavings and rumblings of the volcano that is smouldering beneath the smooth surface of society?

What are the reasons for this determination of God? The sin of man, (Isa. xxiv. 5,) "The earth is defiled under the inhabitants thereof." The jealousy of God. He is jealous for His holy name, which man has profaned and denied, and He will vindicate its honours.

II. *The kind advice given.*—"Therefore wait ye upon me," &c. This seems to be addressed to some who differ from those described in the previous verses, such as those in the 12th verse: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." See also Isa. lxvi. 1–5. The Lord has His own people in the worst of times; He ever cares for, protects, and counsels them.

In prospect of coming trouble we should endeavour to get near to God. Those who are made nigh by the blood of Christ, and who always stand accepted in that blood, should ever seek to realise it, and to have access to Him who hath made them to be accepted. Such should aim "to draw near," to seek, and to wait on God.

What is it to wait on God? The word "wait," says a learned Jew, signifies to have a palate, an appetite for anything, and includes earnest expectation. It is used in Isa. lxiv. 4, and quoted 1 Cor. ii. 9, where it is rendered "*love;*" also in Hab. ii. 3, and quoted Heb. x. 37. Those who wait for the Lord *love* His appearing. While we wait *for* the Lord in loving expectation, we must wait *on* the Lord in earnest prayer. This waiting includes—*Prayer, Hope, Patience, Desire.*

How should we especially wait on the Lord in prospect of awful troubles. Wait on *Him*, and not look to *second causes.* Rise above the creature and his plans, to God's determination. Wait for *Him*, and not for *events.* Events are the budding of the fig-tree; but the Lord's coming and kingdom constitute our summer, (Luke xxi. 29, 31.) *Wait perseveringly*, not affected by man's opinions or the current of events. "Wait on me *until* I rise up to the prey." Do not join the song of "Peace, peace," nor the wail, "God hath forgotten to be gracious." While you wait, *watch, work,* and *witness.* Watch against pride, sloth, and worldliness. *Work* for your own generation. Be a real *servant* to the household—work while you wait. Witness to those whom this storm will surely sweep away, unless they seek the only sure refuge. You know the

Digitized by Google

course of the hurricane. You know *against* what the day of the Lord will be directed, (Isa. ii. 12.) Therefore sound the alarm faithfully. While acting thus toward others, be heedful of yourself. Look to your own soul. Wait on the Lord for *information, strength,* and *comfort,* and you shall prove how blessed are all they who wait for Him.

III. *The Lord's sublime intentions.*—"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The word "*then*" is very emphatic in the Hebrew. It fixes the chronology, and shews *when* these things shall be. Just after the terrible outburst of God's wrath, when Israel is again made God's people and dwelling-place. The word "people," in 9th verse, is in the plural, and should be read *peoples.* Some suppose it refers to Israel and the Gentiles unitedly; usually the word "peoples" refers to the Gentiles, as Ps. cxvii. 1, quoted Rom. xv. 11; also Isa. xii. 4, &c. But this is not material; certain it is that *then,* both Jew and Gentile will furnish illustrations of the truth of these words, and will unite in the acceptable worship and service here described. And what a beautiful scene will then be presented! Converted Israel leading the worship of the world; see Ps. lxvii., cxvii., and especially Ps. c.—that grand old anthem. Then man shall call Israel "the priests of the Lord, and the ministers of our God," (Isa. lxi. 6.) For this let us pray and hope. It shall surely come; wait we for it, therefore, patiently, and meanwhile rejoice in hope of all this glory! God will fulfill His determination, and verify His intentions. He will display His holiness, manifest His justice, avenge the wrongs of His mercy, and then, having done this more fully than ever, reveal His glorious grace. Those who were blasphemous shall worship Him, and those once rebels work for Him.

In conclusion, let us improve and apply our subject by observing, that when God makes His people enlightened and spiritual worshippers, He will make them earnest and successful workers. These three things are here found associated —*blessings from God,* communion with Him, and *service for Him.* The two latter are the effect of the former. Look at these blessed streams, trace them to their *source,* and *contrast* them with what went before.

1. *There is the worship rendered.* Here called "a pure language," in the margin, "a pure *lip.*" This means the rendering of real worship, as the result of divine workmanship. Such "*call* on the name of the Lord," as Paul *did,* (Acts xxii. 17,) and as Paul *taught,* (Rom. x. 12, 13.) This includes *con-*

Digitized by Google

fidence, complaisance, and *compassion,* also a claiming Him as Lord and Master. Then there will be "one Lord, and His name one," (Zech. xiv. 9.) God does not account Himself worshipped unless His Son the Lamb is associated with Him, (Rev. v. 13.)

Some suppose that the expression, a "pure language," intimates that the confusion caused at Babel will be remedied, and that the restored and happy nations will all use one language. We cannot speak positively here, but this we know, that when all love and worship God, the hearts and faces of all will speak a language all will understand, even the language of LOVE.

2. *There is work done,* as well as worship rendered. "To serve Him with one consent," (margin) "one *shoulder.*" "Putting the shoulder to the work" is descriptive of earnestness. Work for God will be no more done formally then. The heart will be in it. *Worship and work must go together,* if we would please God and benefit others. Those will work best who worship most. The most honoured instruments have been the most devoted worshippers. Like Gideon, we must now first build our altar to "Jehovah Shalom," ("the God of peace;") and then go out against the enemy, (Judges vi. 24.) This also did Samuel, David, and all the prophets. Thus was it with Jesus, God's righteous servant, labouring by day, praying by night. Thus was it with Paul, (Col. i. 28, 29;) and so must it be with us, if we would succeed in service. There is a connexion between the knee and the shoulder. Bend the knee, as Paul did, (Eph. iii. 14–19,) and you will not withhold the shoulder. Those who pray *little* will only touch God's work as it were with their fingers' ends, and what is the use of that? Let us pray much, pray together, throw the soul into our devotions, and then we shall work for God with true devotedness.

3. *The wonders that God will effect.* "I will turn." The cause of all acceptable service and work is found in God's grace. He *pours out* the spirit of grace and supplication; He *gives* the new heart; He restores forfeited blessings, and thus fills the soul with strength to lay out for Himself. When we consider the previous condition and conduct of the persons here described, and their present blessedness, we must say, There is grace indeed! And what a *contrast* will there be between *their* blessing, and the fury poured out on *others!*

Which *will be* our portion in the day of the Lord? Let us earnestly ask, what is our *position now? What* are we? and *where* are we? God help us to be honest in our inquiries, "and so much the more as we see the day approaching."

Digitized by Google

Art. VII.—THE HINDRANCES OF THE SPIRITUAL LIFE.

Every one at all conversant with the Christian Church must have observed that the present period is one of much complaining. I mean that complaints are very common as regards the spiritual condition of those who desire to be the disciples of Jesus. The thing is too evident to require lengthened or minute proof. The prayers, the conversation, it may be, also, the very looks and tones, attest of many true Christians that they are not "walking in the comforts of the Holy Ghost." Should not a state of things so different from that in ancient times, and so unlike what is required of us by our gracious Lord and Saviour, lead us to make earnest inquiries as regards the cause? Why are we so often mourning, and almost murmuring? Why are groans and sighs so frequent, and songs of melody in the heart so few?

May we not conclude that such complainings evidence two things—first, the existence of true spiritual life, for death complains not; and secondly, that the spiritual life is in a feeble state. Surely it is proper and profitable to inquire earnestly, Why are we thus? Certainly, there is no lack on God's part of provision for the soul's vigorous life. The author of the spiritual life of His people has not failed to provide a suitable element for it to breathe in, and a variety of food adapted for its nourishment. He will give us all we need freely—we have only to ask; and He constantly plies us with powerful motives to diligent exertion and earnest prayer. What hinders, then, that those who are really alive, are no more lively?

We do well to consider that, as the living God is the friend of life, and does so much to promote and nourish it, so there are powerful enemies who do all they can to cramp its energies, impede its growth, and hinder its activities. It may be well to endeavour a little to investigate this subject, by inquiring what Christian life is, what hinders and impedes it, and how these hindrances may be best met and counteracted.

By Christian life we understand what has been well called "*The life of God in the soul of man*," and which is called in Scripture by the various terms of "Christ formed in you," "Christ dwelling in the heart by faith," "partakers of a divine nature," "being in Christ," and "being a new creature" or "new creations." It is that new state, condition, and relationship into which the soul enters by receiving the Lord Jesus, or believing on His name. It includes full justification, a divine renewal called regeneration; is accompanied by adop-

Digitized by Google

tion into God's family; and results in holiness of action and loveliness of character. Considered godward, it is godliness and trust; viewed manward, it is righteousness and benevolence. All life is mysterious, spiritual life especially so; yet, like many other things whose essence is inscrutably hidden, it is manifest in its effects and fruits. It may perhaps simplify our subject, and afford a good ground for practical appeals, if we take the apostle's words (1 Cor. xiii. 13) as a description of spiritual life, "Now abideth faith, hope, love, these three; but the greatest of these is love."

The existence and actings of these three graces prove the reality of the life, and the degree in which they act habitually evidences the strength or weakness of that life. They also shew that, like every other kind of life, spiritual life is ever seeking for something without or beyond itself for support and nourishment, and also for the outlay of its energy. Faith is the soul going out of itself for righteousness and strength. Faith has to do with Christ and the throne of grace. Christ is the all-sufficient object of faith, and by Him the soul comes to God as a Father. Confidence in the boundless efficacy of the atonement and righteousness of Jesus, and complacence in His person, offices, and character, lead to communion with God; and all real conformity to God results from this faith and fellowship.

Hope is the soul living above the present evil world, its possessions, principles, and opinions—by leaning on the promises of God, and looking for the glories of the world to come.

Love has to do with God, with Christ, with the saints, and with the souls of men yet far off from God. It leads to a denying of self for the good of others, and to finding real happiness in imitating God in His benevolence. These activities of the soul, whether manifested toward saint or sinner, are the result of God himself being supremely loved.

The hindrances to the actings of these graces, and the means of counteracting these enemies of our life, may be considered together. Faith is hindered by *inattention*. Negligence of Divine truth keeps the soul comparatively ignorant. Knowledge is a friend to faith; indeed, it should always be its torch-bearer, in order to keep it from degenerating into superstition. "Faith comes by hearing, and hearing by the Word of God." Forgetful hearers are strongly reprimanded by the apostle James, (chap. i. 19–27.) Paul attaches vast importance to "keeping in memory" what has been heard; while Peter teaches that *growth* will only follow where the word is believingly and simply received, even as the new-born babe

Digitized by Google

receives the nutriment which nature has provided. Again, we are told that the word only profits those who mix faith with it, (Heb. iv. 2;) and we are also exhorted "to give the *more earnest heed* to the things we have heard, lest at any time we should let them slip." We fear that "*in*attention," "lightly believing," "forgetful hearing," the lack of "earnest heed," not "seeking for truth as silver, and searching for it as for hid treasure," omitting to "hide God's word in the heart," &c., are the bane of our profession, and the cause of our weakness. If we would make great *attainments*, there must be fixed *attention*. This is true alike of things temporal and spiritual. God will not make the inattentive soul a prosperous soul.

Hope is hindered by worldliness. Life cannot thrive (though it manages just to exist) amidst scenes of death. Worldliness takes the various forms of care, levity, covetousness, sensual habits, and social enjoyments; and if we get entangled with these in any degree, the soul will not soar forward to things to come. Our danger is great, for the foe is everywhere, and we are not half awake to his insidious designs. The remedy is, earnest prayer for the presence of the Comforter, and diligent study of Christ as a pattern. "If any man saith he abideth in him, he ought himself also so to walk even as he walked;" and his blessed walk through the world is thus described, "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved," (Ps. xvi.) Oh, how much need to say, "Turn away mine eyes from beholding vanity; and quicken thou me in thy way." How can we who have this hope in Him, "purify ourselves even as He is pure;" how can we live "looking for His appearing," "seeking the things above, and setting our affections there," unless we obtain from God the needed grace, even the presence and power of the Comforter, who "will glorify Christ," "shew us things to come, and take of the things of Christ, and shew them unto us?" But does not the loving Saviour say to us, "Ye have not because ye ask not," "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full?" Thus, and only thus, shall we "abound in hope through the power of the Holy Ghost." A worldly spirit dims the eye of hope, and then the world to come ceases to put forth its *power*.

Love is hindered by selfishness. Self takes multitudes of forms, and intrudes everywhere. It is the great antagonist of that love "which seeketh not her own." Selfishness is opposed

Digitized by Google

to self-searching, self-sacrifice, self-denial, self-control, and self-renouncement; and without these there can be no service rendered either to the Church or the world that will be beneficial to man, or acceptable to God. Naturally we are *exacting;* we put self in the centre, and want constant worship and ministry to be rendered to us; we are ever prone to slide back into this sad state of things, though Jesus died to redeem us from it, and we have owned His claims again and again, (Rom. xiv. 7-9.) The remedy *is a deep realisation of the infinite self-sacrificing love of Jesus.* "Christ died and rose again," that He might be our Lord and we His servants; He our central sun, and we stars revolving round Him; and when this is done, we shall be lights to guide and cheer others, and not icebergs, to freeze or repel. One who taught emphatically the great lesson, "Let no man seek his own, but every man another's weal," and who illustrated his precepts by his own bright example, thus let us into the secret of his great strength: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again," (2 Cor. v. 14, 15.)

One word, in closing, on religion, or the spiritual life, as viewed in its corporate character. If each Christian were a lively stone, the whole building would be bright and beautiful. If each Christian were found in his priestly ministry of service and song, the whole spiritual house would be orderly and harmonious. If each sheep followed the Shepherd closely, the whole flock would appear more worthy of Him. If each member received daily from the Head responsive to its dependence on Him, the whole body would "increase with the increase of God." Then all would be helpers together of God's gracious designs, and not hinderers, as we too often are. O Christian! bear in mind that if you are not a helper, you are a hinderer. If you do not increase, you rob or waste. To hinder the cause of God is to be like Satan, (1 Thess. ii. 18,) and to help is to be like God. Let us be tenderly afraid of hindering the gospel of Christ, and be very anxious to be such as those of whom Paul speaks: "Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf," (2 Cor. i. 11.)

Digitized by Google

Notes on Scripture.

"I have need to be baptized of thee."—Matt. iii. 14.

The Lord Jesus testified "that among those born of women there hath not risen a greater than John the Baptist." He was a "good man and holy, filled with the Holy Ghost," and an "instrument of turning many to righteousness;" yet what a low view did John take of himself when he stood by the Saviour at Jordan. He saw infinite excellence before him, and he cried out, "*He is greater than I.*" He saw one possessed of all fulness, and exclaimed, "*I have need*" The most holy and most honoured will be the most humble when standing in the Master's presence. Those most filled with the Spirit will still while here cry out, "I have need, for all that is received here is but the earnest and first-fruits." No words can be more fitting to the lips of every saint than "I have need." Let us go to the Saviour and tell him so. His wondrous mission, His condescending conduct, His loving invitations, should encourage us to go and tell Him all we feel, all we fear, and all we want. The Saviour loves to hear the cry of necessity, and will be sure to consider the supplication and relieve the suppliant. When a saint says, "I have need," He will say, "*I have riches*,"—riches of wisdom to direct, of strength to help, of grace to comfort, of glory to crown. Neither let the guiltiest soul be afraid to go to Him with the same words. If you say, "I have sin," He will say, "I have blood to cover and cleanse." If you say, "I have guilt," He will say, "I have righteousness to defend and adorn." If you say, "I have weariness," He will say, "I have rest." To Him, then, let the sinner in his misery, the saint in his sorrow, and the servant in his weakness, continually go; so shall all find that He is able to save to the uttermost.

"Zion heard and was glad."—Isaiah xcvii. 8.

The Scriptures frequently speak of the joys of Jerusalem. In the time of Solomon how great was her gladness! The rejoicing monarch testified, "Not one thing hath failed of all that the Lord spoke; all is come to pass." This harmonious solo was responded to by the loud chorus of the priests and the people: "Praise the Lord, for his mercy endureth for ever." In Nehemiah's time we are also told that "the joy of Jerusalem was heard afar off." But the joy spoken of in this text will exceed both in depth and duration, in intelligence and in intensity; for it will not be joy in any outward deliverance, but in a glorious Saviour and a gracious God. The precursor of it is *hearing* and telling heavenly communications. In several places in God's Word Zion's sorrows are referred to, particularly in Jeremiah's Lamentations, when she is represented as a wretched widow, bereaved of all that is dear and precious, pointed at and mocked at by her enemies. "No sorrow like unto her sorrow." The reason of this is, according to

Digitized by Google

Daniel, "God's voice by His prophets not listened to, therefore judgment came upon them," (Dan. ix. 10, 14.) But now Zion hears and rejoices. Thus will it ever be both with churches and individuals. Joy will be in proportion to our devout and loving attention to God's testimony. There will be no room for guilt in the conscience which receives God's testimony concerning His delight in the sacrifice of His Son. Care cannot dwell in the heart in which God's promises abide. Fear will fly away from the thoughts when God's faithfulness is rested in. Then will come the joys of pardon, of gratitude, and hope, while with all, and above all, will be the joy of relationship. God proclaims, "I will be their God, and they shall be my people." The believer hears, believes, and sings, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength, and my song; he also has become my salvation." Joy is truly reasonable when it grows out of receiving God's testimony.

"Know ye what I have done to you?"—JOHN xiii. 12.

THE Saviour's questions are always important and instructive. They suggest much; they frequently search and probe the heart. This question was put just after the Lord had performed a wondrous act of condescension in washing the disciples' feet. They wondered at the act, but the Lord wished them to be *instructed* by it, so that they might learn to imitate Him. He had a kind design in the service. He wished them so to catch His Spirit as to surprise each other by acts of kindness and condescending love, even as He had surprised them. Also to wash each other's feet in a way of which the literal washing was but a symbol—that is, not suffer sin upon each other, but to endeavour by every possible means to promote in each other a loving and holy walk. He intended, in a word, to teach them "to love one another as He had loved them." With such ends in view, He put to them this question, "Know ye what I have done to you?"

Surely the Lord has done far more for us than He did for the disciples in the upper room? He left His Father's bosom, laid aside His glory, girded Himself with our nature, opened a fountain in which to wash our souls, and "having by Himself purged our sins, sat down on the right hand of the Majesty on high." From thence with infinite tenderness He bends down and asks, "Know ye what I have done to you?" We dishonour His love and injure our own souls if we remain ignorant of His great work and its glorious results. The Lord Jesus has done great things for all who believe in Him, and He might well say to us, "*Know* ye what I have done to you as a Surety, a Saviour, a Physician, a Sovereign, a Friend? I have paid your debts, saved your souls, healed your diseases, conquered your enemies, taken possession of your heart, and am ever ready to stand by you with words of comfort and acts of kindness. I have given you a title to heaven, a meetness for it, and desires after it. Let me have your simple trust and practical love for all this grace."

Digitized by Google

"The length, and the breadth, and the height of it are equal."—Rev. xxi. 16. Vitringa, following Grotius and some other interpreters, is of opinion that this means, "that the houses were like the Holy of Holies, a complete cube." Each house in New Jerusalem was a complete cube, the form that indicated entire stability. Thus, it was not the immense city as a whole that had its height equal to its length and breadth, but each mansion in it was so, and each mansion was so because each dwelling there is like the Holy of Holies.

Reviews.

Seeds of Thought. By the Rev. W. Tait, Rugby. London: Rivingtons.

This is not a prophetical work, but practical and expository. Yet prophetical truth pervades its expositions in proper scriptural measure. The Lord's second coming is one of the great central and foundation truths of the Divine Word; yet it is not all for which the Bible was written. There are other truths besides which are not to be overlooked or overshadowed, far less set aside by it. In sermons, expositions, treatises, let the Lord's coming have the same place that it has in the Word, and all is right, Let us not understate it, neither let us overstate it. It mixes in Mr Tait's work in, as we think, the proper proportions; and when so mixed it is always most effective and most edifying.

The fifty-two expositions of this volume are truly seeds of thought, suggesting a large amount of scriptural and spiritual truth, and ministering to godly edifying. They are full of Christ; rich in gospel truth; clear in their proclamations of peace through the blood of the cross; interesting in their illustrations of passages; and lucid in style withal. They will be found very profitable reading by all, but especially by those to whom brief meditations on important texts are felt to be more profitable than long dissertations or sermons, containing, it may be, more of man's thoughts, but less of God's.

The Coming Troubles, and the consequently Approaching Glorious Second Advent of the Lord Jesus Christ. London: Wertheim, Macintosh, & Hunt.

A small, but spiritual and stirring little book, the conclusion of which we extract:—

"*Still, we are spared,* and we live in a day of privileges beyond any past age, and above any other nation. How great consequently are our responsibilities! Let us attend chiefly to *present duties,* (Matt. xxiv. 42-46,) and think more of perishing (yet never-dying) souls, instead of turning (practically) an almost deaf ear to the plaintive cry of millions. Are *we,* indeed,

true believers? Then let us look for the more abundant fulfilment of God's gracious promise of a large outpouring of the Holy Spirit, (Joel ii. 28–32; Hos. xiv.,) to prepare us all against the great tribulation, and for the coming of Christ. Let us be really in earnest in sending forth (with prayer) the Bible and faithful ministers, at home and abroad, to Jews and Gentiles, and be more diligent in working for Christ, for '*the night cometh.*' Let us no longer *love the world;* but, striving to be increasingly watchful, prayerful, humble, loving, peaceful and joyful,—seek, in dependence on the power and grace of the Holy Ghost, to live above the trifles of the day; to exhibit a calm and holy sobriety, remembering 'The Lord is at hand.' From a sense of *realised pardon,* let us labour more diligently for Him who has loved us and redeemed us, with the ransom of His own most precious blood; cultivate more close communion with Jesus, and more continually abiding fellowship with the Father and the Son through the Holy Spirit: and, because 'the gospel is to be preached in all the world as a *witness* to all nations and then shall the end' (of this age or dispensation) come, (Matt. xxiv. 14,) let us, as we, through grace, long after His appearing, (2 Tim. iv. 8,) seek to be made humble instruments in removing every obstacle to the fulfilment of 'that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,' (Tit. ii. 13, 14.) Surely He comes quickly."

A Sequel to an "Advent Tract," addressed to Inquirers. By H. A. Gilbert, Rector of Clare Portion, Tiverton. London: Simpkin & Marshall.

A useful and scriptural tract of thirty-six pages. The following is a specimen:—

"It would require a much larger amount of counter-testimony than I have ever yet heard advanced to shake my belief in what I have set before you. I hold it as a part of God's revealed truth, and I know of nothing but what is contained in the parables of the leaven and the mustard seed, that at all seems to favour an opposite view; and when I examine these parables, I find that the evidence they seem to furnish in support of a *post-millennial* advent breaks down entirely. The experience of 1800 years is against the theory that the gospel is *gradually spreading* like leaven through a lump of meal. I do not see any such *continuous* spread of the gospel in any country. In very many places I see that the gospel, instead of spreading from the centre where it first began to work, has disappeared altogether in its pure and scriptural form. See for instance the churches of Asia. Indeed the design of the gospel in this dispensation is to *take out* of the Gentiles a people for God's name, (Acts xv. 14.) This is God's revealed purpose, and it will stand whatever man may say, and any sense put upon the parable which contradicts this will of God, *must be wrong.* Christian reader, is the gospel (like leaven in the meal) really pervading the mass of society where you are living? Is the vital power of the gospel on men's hearts at all commensurate with the freeness of its publication? If not, are we going on to blessing, or to judgment, which? That there is a literal meaning involved in this parable, and one to be interpreted consistently with the others, I doubt not. It may be intended to teach us that a certain effect will always follow the faithful preaching of the gospel, as we see it does, though not a beneficial result *to all.* And it may also be intended to teach us that the gospel will finally prevail in the earth in spite of all the opposing elements which prevent its doing so during this dispensation—but it cannot be designed to contradict the general teaching of the chapter in which it is found, and of the New Testament taken as a whole.

"If such, then, be the direct testimony which Holy Scripture gives to a pre-millennial advent, must we not in some degree suffer loss by refusing to

Digitized by Google

give heed to it? Will the witness of one who believes that judgment is impending be the same as the witness of one who expects a millennium to precede it? Is it the same thing to look for death as to expect Christ's coming? Will *death* put us in possession of the fulness of happiness that awaits us? If so, what is the use of resurrection? The distinction between the state called in Scripture, Paradise (or hades) and heaven, the final state of bliss, is wholly lost sight of by many who are too often substituting *death* for *Christ's coming.* Pre-millennial writers have brought out prominently the hope of the *resurrection,* and the Church is deeply indebted to them for it. And I believe you will find that another important feature in their teaching is, the prominence given to a *Personal Saviour,* and the prospect of a time when this world, rescued from the grasp of a usurper, shall be HIS for whom it was created, and to whom by ancient covenant it was given, (Ps. ii. 7, 8.)

"I wish before closing to give my readers a few words both of caution and encouragement. Under the first head I would say—whatever your knowledge or feeling of interest may be in the subject of unfulfilled prophecy, be careful to know that you are a partaker of the grace of Christ, for your own personal salvation. If you know not Christ experimentally in His *first* coming as your Saviour, you dare not desire His *second* coming as your Judge and King; and I would solemnly warn you, by all the terrors of that day, as well as by the long-suffering which moves our gracious Lord to delay His coming, (2 Pet. iii. 9,) no longer to withhold your loving and grateful allegiance from Him who died for you. I believe that days are coming which will severely test the faith of every man. The growing infidelity of our day—infidelity in the Christian Church, and amongst its teachers at home and abroad—is a sign that will fearfully prevail in the last days, and help to bring in that infidel power predicted in 2 Thess. ii. I pray you think over that chapter. You will see by ver. 10 that it is only *a love for the truth* that will be a safeguard *then* against the Antichristian and Satanic delusions which will deceive and destroy many, and try *all.*

"To you who do love Christ, and know the freedom and happiness of His service, I would say: Let this 'blessed hope' animate, quicken, and comfort you. Be as the servant who waits for His Lord, that when He cometh you may open to Him immediately. He has left you work to do for Him during His absence. Matt. xxv. 31–45, Dan. xii. 3, will teach you the kind of service He will own as done to Him in that day. Remember *this,* as well as other doctrines of God's Word, will grow weak and uninfluential in us, unless renewed in our experience day by day, through communion with a present though unseen Saviour, and sustained by the power of the Holy Ghost, who dwelleth in us, if we are Christ's disciples indeed. It is said of Old Testament saints—'They declare plainly that they seek a country,' (Heb. xi. 14.) Let our lives and dispositions declare more plainly than our words, that 'we look for the Saviour,' that we 'love His appearing,' and that we are not weary in well doing, nor discouraged by trial, knowing that 'if we suffer with Him we shall also reign with Him.' It is but a little while, and He that shall come will come, and will not tarry. Happy those who, while walking humbly with their God, are able to respond to their Master's last message, 'Surely I come quickly,'

"'AMEN, EVEN SO, COME, LORD JESUS.'"

The Practical Consequences of Teaching any future Restoration of the Race. London: Houlston & Wright.

THIS is too brief a pamphlet on such an important subject—too brief to be satisfactory to the reader, or explanatory of the author's

Digitized by Google

views. To say the least of it, the tract is not very explicit. Our readers may gather something of its drift from the following extract:—

"On the continent of Europe, Universalism has long taken possession of many a devout and otherwise orthodox teacher. Among such, the profound critic Tholuck has always held a distinguished place.

"In the United States of America, Universalist societies are very numerous, their members amounting to somewhere about 650,000; but Unitarianism is *there*, unhappily, one of the leading features of the sect.

"In England, on the contrary, the late Dr Thom of Liverpool—who has of late years been its only prominent defender—always maintained his love for the leading doctrines of the gospel as laid down in the Scriptures, and his general accordance with the Thirty-nine Articles of the Church of England. In his preaching, it is said he always *subordinated* his Universalist doctrine to that of regeneration by the Spirit of Christ Jesus, and admission into the enjoyment of His knowledge and love.

"From this brief sketch you will see that you are not justified in regarding Universalists as infidels; but you hold, I think, impregnable ground in maintaining that the doctrine of universal salvation is inconsistent with some of the *plainest declarations* of Scripture, and must, therefore, on that ground alone, be at once and decidedly rejected.

"A *second* form of thought—supposed, in some measure at least, to relieve the agony which is frequently produced in sensitive minds by anything like a vivid realisation of that endless misery which it is commonly assumed will be the lot of the myriads who have in all ages lived and died unrenewed—is that of the *final annihilation* of the wicked, after punishment more or less intense and prolonged. By these writers *the eternity of evil* is denied. Immortality is held to be obtainable through Christ alone. The *natural* immortality of man, say they, is neither asserted, taken for granted, nor even implied in the Sacred Scriptures. Life is *there* invariably spoken of as the free gift of redeeming love, and death, as its opposite, is the wages of sin.

"This doctrine, too, has a literature of its own. In England it has been embodied in an ably-written volume, (now out of print,) entitled, 'Life in Christ,' four discourses upon the Scripture doctrine that immortality is the peculiar privilege of the regenerate—lectures delivered at Hereford in the year 1845 by the Rev. Edward White. With this volume may be mentioned a more recent essay, entitled, 'On the Duration of Evil,' a work published anonymously, but which appears to be the production of an eminently tender and devout mind. It is a book as remarkable for the lucidity of its statements as for the purity of taste which marks every page.

"In the United States a series of works on the Future Life have appeared, written by the Rev. C. F. Hudson, the most distinguished advocate of the annihilation theory. These books have excited an unusual amount of attention on the other side of the Atlantic; a circumstance which may perhaps be partially explained by the fact that their author is a devoted and in other respects orthodox Presbyterian clergyman, who has been excluded from his church on account of these publications. They are respectively entitled, 'Debt and Grace, as Related to the Doctrine of a Future Life;' 'Christ our Life; being the Scriptural Argument for Immortality through Christ alone;' and 'Human Destiny, a Critique on Universalism;' a tenet to which Mr Hudson is strongly opposed. With the publications of Frederick Denison Maurice, and with Sir James Stephen's article in the *Edinburgh Review*, written to shew that the doctrine of the endless misery of the wicked is one main occasion of prevailing scepticism, you are, I doubt not, well acquainted.

"The *third* form of thought is that which marks the recently-published lucubrations that seem to have occasioned you so much anxiety. These productions evidently emanate from men who reject Universalism simply because

Digitized by Google

in their view it stands opposed to the teachings of Scripture; and who are apparently almost as much dissatisfied with the annihilation theory, because, like the orthodox view, it makes the redemption of the world by Christ, *practically*, a failure—the race, regarded as a whole, being by this scheme also *lost for ever*. They, (the Restorationists,) on the contrary, without denying that the eternal punishment of the irreclaimably wicked may involve their utter destruction, think they see in Scripture intimations of *a world wide restitution*, embracing all who have not deliberately rejected the offers of the gospel.

"They hold, if I understand them aright, a *special* salvation for those who are *here* by the grace of God united to Christ—for these, say they, are the elect of God, appointed to REIGN on 'the new earth, in which shall dwell righteousness;' but they maintain in connexion therewith, a deliverance after death from the 'captivity' of Satan, for *myriads*, who, in the better world, are to be under the Redeemer, governed and taught by the chosen 'kings and priests.'

"Will you pardon me, my dear friend, if I say that I fear *you* have not altogether escaped this snare? I judge so, because the question you ask me is *not* to what extent the opinions these writers have expressed can be sustained from Scripture, but what 'practical consequences' might be expected to follow if a doctrine of restitution were generally preached. Am I to understand, then, that you think the views in question, though not demonstrable, may yet perhaps find some support in certain portions of Holy Writ?—that, although you regard them as 'not proven,' you cannot to the satisfaction of your own soul gainsay them? I suppose I must do so, or *why* should you be troubled? Why, on any other supposition, should you fall back upon 'practical consequences,' instead of fairly grappling with the main question—the truth or falsehood of the doctrine advanced?"

The Divine Mystery of Peace. By JAMES BALDWIN BROWN, B.A. London. 1863.

THIS is a volume of "advanced theology;"—how far advanced let them judge who have read Thomas Goodwin or John Owen. These noble Puritans would have pronounced this a volume of semi-Socinianism; for, saving that it concedes Godhead to Jesus of Nazareth, it differs in nothing essential from Socinianism in respect of the atonement. Why the author should attempt to make peace a "mystery," we know not. Nothing in the Bible has less of mystery about it in any sense of the word. Not the blood of sprinkling, but man's universal sonship, seems the foundation of the advanced peace which the theological admirers of Coleridge, Carlyle, Tennyson, and Browning are now inculcating. They ought to remember that there is a peace which is no peace. Such is the peace which Mr Brown preaches in this volume.

Old Truths. Edited by the Rev. J. Cox. Ipswich.

WE cordially commend this periodical to our readers, and add the contents of No. I:—1. To Our Readers.—2. Law—Justice—Obedience.—3. Bread Upon the Waters.—4. The Holy God Surveying the Infinite Sacrifice.—5. Unfulfilled Prophecy: A Light Shining in a Dark

Digitized by Google

Place.—6. Future Jewish Nationality and the New Testament.—7. Modern High Churchism and Primitive Christianity.—8. Paul and Rome.—9. Looking and Expecting.—10. The Day must come at Last.—11. God's Purposes should be Studied Devotionally.—12. What shall I gain by Receiving the Pre-Millennial Doctrine?—13. The Voraciousness of Error.—14. A Great Text often Mutilated.—15. Weighty Words.—16. Suggested New Readings of, and Short Notes upon, various parts of Scripture.—17. On Dividing the Bible into Chapters and Verses.—18. Extracts from the Works of B. W. Newton.—19. Gleanings in Fruitful Fields.—20. Poetry.

Jerusalem Explored, &c. By ERMETE PIEROTTI. London: Bell & Daldy. 1864.

THESE are two splendid folios, the first letter-press, the second plates. The book will be read with deep interest by all who take pleasure in the stones of Jerusalem. It contains some curious information, especially with regard to the underground works of ancient Jerusalem. But it does not add so many discoveries to our stock as we had expected from the previous announcements. It is too traditional, too ecclesiastical, with quite enough of assertion and not quite enough of fact or logic to bear the author out in all his conclusions. The plates are certainly very fine.

The Genuineness of the Book of Daniel. By J. CONWAY WALTER, B.A. London: Longmans. 1863.

WE add our hearty commendations to the many which have already been bestowed upon this volume. It is learned and well arranged; above all, written in good earnest, by one who thoroughly believes what he writes. It is very detailed and exact in statement, and very complete in its references. It shuns no objector and faces every form of objection.

The Last Times of the Great Consummation. By JOSEPH A. SEISS, D.D., Philadelphia. 1863.

THIS volume contains a very complete yet concise view of all the prophetic topics usually designated millennarian. It will be found exceedingly useful as a guide to these topics; while the information which it contains as to the literature of the subject, both ancient and modern, will enable the reader to prosecute his researches and theories to any length he pleases.

Digitized by Google

Earth's Eventide, and the Bright Dawn of the Eternal Day. By the Rev. J. G. Gregory, M.A. J. Nisbet & Co. 1863.

A very profitable volume for the Christian student of the prophetic word. It deals with its subject *practically* as well as speculatively, and brings home to the conscience and the life the great truths which the sure word of prophecy embodies, and the great events of which the scenes of the present day are beginning to give us some strange glimpses and incipient developments.

Edward Irving: A Lecture. By the Rev. W. Landels.

This does not suit us at all. It is a piece of hero-worship, a deification of Edward Irving, an indiscriminate piece of flattery which the noble subject of it would have been the first to repudiate. Truth and error seem to be matters of little moment in the lecturer's eyes. Honest men, who thought Irving wrong, and said so honestly, are treated with scorn as owls and fools.

The Threshold of Revelation; or, Some Inquiry into the Province and True Character of the First Chapter of Genesis. By Rev. W. S. Lewis, M.A. London: Rivingtons. 1863.

Mr Lewis thinks and writes vigorously. He knows the book of God, the book of nature, and the book of science; and in every page he gives us evidence of this. His volume is a superior one in all respects, and a most valuable contribution to the controversies of the present day.

Proposed Water Supply and Sewerage for Jerusalem. By J. J. Whitty. London. 1863.

A thin octavo containing some valuable facts and important plans. Much might be done for this book by condensation and arrangement; but it is really an interesting work, though not on a very inviting subject.

The Messianic Prophecies of Isaiah: The Donellan Lecture for 1862. By William de Burgh, D.D. Dublin: Hodges, Smith, & Co. 1863.

The reader will find a large amount of clear statement, able criticism, and sound prophetic interpretation in this volume. Its appendixes and notes are interesting and valuable.

Digitized by Google

Extracts.

Fifty Years Ago.

We give our readers at length the following Tract, published fifty years ago. It is one of a series printed by the Evangelical Tract Society, which was organised November 19, 1811. It was composed of such men as Dr Baldwin, Ensign Lincoln, Heman Lincoln, Joseph Jenkins, Henry Holmes, and George Homer.

In those days evangelical men were a very small minority of the city; but they were men of the Plymouth Rock stamp. We reprint the Tract to shew how they expected the kingdom of Christ to be extended in the world:—

AN APPEAL TO CHRISTIANS FOR GENERAL AND UNITED PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.

In the present day—a day which, for obvious reasons, may be called a day of trouble, of rebuke, and of blasphemy—and yet a day which, from the advance of true religion, shines with many a ray of bright hope and earnest expectation; in such a day, in which hope and fear thus alternately prevail, one great question ought to occupy the mind—how to overcome the evil, and extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts now making for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute, to provide an asylum for the penitent, to educate the young, to circulate the Holy Scriptures, to evangelise the heathen and the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has as yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest a plan; and not to disparage other benevolent attempts, but to give life, and vigour, and energy to them all. The plan is this:—To UNITE ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires. The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen, viz.:—That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but with Him alone is the *power*. Paul may plant and Apollos water, but God only can give the increase. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." That the Holy Spirit, the third Person of the ever-blessed Trinity, is infinite in power; that with Him nothing is impossible; all hearts are open to Him, and all crea-

Digitized by Google

tures subject to His will. That, exclusively of His almighty power as God, in the economy of our salvation, He has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment. He takes away the stony heart, and gives a heart of flesh. He is the Spirit of prayer, and acts as a teacher and remembrancer. He guides into all truth. He glorifies the Lord Jesus, and sheds abroad the love of God in the heart. He, also, has a boundless treasury of every requisite to accomplish His purposes; for He receives of the things that are Christ's and shews them to His people; and in the Lord Jesus, we know, are hidden all the treasures of wisdom and knowledge. "In him dwelleth all the fulness of the Godhead." When the Holy Spirit, therefore, exercises his office, and pours out his heavenly gifts from the inexhaustible fulness of Christ, that which man can never attain is immediately accomplished. The same power, which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When he makes bare His arm, the mountain will flow down at His presence, nations will be born at once, and the kingdoms of this world become the kingdom of God, and of His Christ.

While the Sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise. The prophecies clearly shew that days of great blessedness are before us, and that these days will be preceded and accompanied by a very large effusion of the Holy Spirit. The prophets Isaiah, Jeremiah, and Joel plainly predict this effusion, while Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise His office in a very remarkable manner? so powerfully, that those who are now as a multitude of dry bones shall stand up as a great army of true believers. The Divine oracles at the same time assure us that it is in answer to prayer that this blessing will be bestowed. It was not till the prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy, also, after promises of great mercy, it is added, "I will yet for this be inquired of by the house of Israel, to do it for them." Such is the connexion between the gift and prayer for its bestowment. So much is this the order in which the Lord grants His mercies, that He has promised not only to pour out the spirit of prayer and supplication upon His people, but to lead them to excite one another to this exercise; for thus it is written: "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." And when prayer is offered, God declares, "Before they call, I will answer, and while they are yet speaking, I will hear."

Digitized by Google

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe that whenever prayer is generally made for the outpouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of His people, even when praying solely for their own deliverance, we might be discouraged; but when He has from the beginning heard their cry, and saved them, we may rest assured He will answer our petitions. That which is now desired is for His own glory, for the attainment of that object for which the Lord Jesus shed His precious blood! For at what time will He see the travail of his soul and be satisfied? Is it not when the Holy Spirit, taking His great-power, and exercising His mighty energy, shall bow to the name of Jesus, and confess that He is Lord, to the glory of God the Father?

The earnest supplications, therefore, of every sincere Christian for the outpouring of the Holy Spirit, and his unwearied efforts by the Divine blessing to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following hints are respectfully offered:—

I. That all ministers should seek a deeper and more abiding conviction of their own personal need of the Divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that, under this conviction, they may be led to more earnest, secret prayer for this blessing.

II. That they should unite with their brethren, as opportunities offer, in private social prayer, for the general outpouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with His important work in our salvation.

IV. That in their general discourses they should constantly honour the Holy Spirit, by entreating his Divine aid, and ascribing their success to Him.

V. That in large towns a weekly lecture should be set apart for the above purposes.

VI. That in the prayer meetings which are now held by different denominations of Christians, special prayer should be made for the outpouring of the Holy Spirit.

VII. That all Christians should be invited to set apart, individually, *an hour*, *from seven till eight o'clock*, *Sabbath morning,* for private prayer and meditation on this subject; their prayer may include the outpouring of the Holy Spirit upon themselves, their family, their ministers, their congregations, their country—all ministers of true religion, all societies formed for doing good, the heathen and the Jews.

VIII. That all heads of families, on *Monday evening*, should entreat the same blessing in their family devotions.

IX. That all Christians should read the Scriptures, with a view to a more intimate acquaintance with this subject, and to have more

Digitized by Google

deeply impressed on the mind, that the Holy Spirit always acts in accordance with the Word of God, and never contrary thereto.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

XI. That religious periodical publications should be requested to aid the design; and that this paper, if approved, should be reprinted, and other tracts written and published.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole Church, and aim in their conduct to walk in love with all Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour.

Several ministers, and many private Christians, have already begun to act conformably to these hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that, by the Divine blessing, this union for prayer will ere long become general.

Such a union cannot be contemplated without feelings of the most exalted pleasure and bright expectation. It is a union in which no party spirit is raised, no principles sacrificed, no private feeling hurt, no doubtful question agitated, no funds required. It is a union of piety and love! Each Christian may associate in prayer with those of his own more immediate communion, at the same time he may unite in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; while those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in Him MIGHT BE ONE.

Christian reader, let it be your desire to be thus united! Trust simply—pray fervently—expect largely—wait patiently.

"SURELY I COME QUICKLY: EVEN SO, COME, LORD JESUS—AMEN."

Statistics of Popery.

THE *Bath and Cheltenham Gazette* reports that a meeting convened by the Bath Protestant Alliance was a signal success. The well-known Protestant champion, the Rev. M. Hobart Seymour, availed himself of the occasion to deliver a most masterly reply to the assertion of the Rev. Dr Manning, that the Church of the Reformation has proved a failure. The Chair was taken by the Earl of Cavan, and the platform, like the body of the noble hall, was crowded to excess. After a brief address from the noble chairman,

Mr Seymour rose and was received with loud applause. In the course of his introductory remarks, he shewed the fallacy of the

Digitized by Google

assumptions put forward by Dr Manning, (in his recent sermon on the opening of the Bath Mass House,) to the effect that the Church of Rome had been of late years in the ascending scale, advancing and triumphing, while the Church of the Reformation was failing; the very contrary being, in each case, the fact. The parallel suggested between the fall of Arianism, after a course of three hundred years, and the anticipated fall of Protestantism in the same period was practically nullified by the fact that the Reformation began under Luther in 1517, that is, nearly three hundred and fifty years ago. After further remarks of a general character, Mr Seymour grappled in detail with the assumptions founded by Dr Manning, (1) on the movements for a relaxation or abolition of clerical subscription; (2) on the decline in University-trained candidates for the ministry; and (3) on the existence of the rationalistic school of theology. In each of these instances Mr Seymour turned the edge of argument completely against Rome, shewing, in the most convincing manner, that whatever differences may exist among ourselves, they prevail with tenfold force in that corrupt and divided communion. Among the facts cited were the movements to abolish the celibacy of the clergy, and for the abolition of monastic institutions in various Roman Catholic countries, the Passaglia declaration against the temporal power, and the appointment of fifty bishops by the king of Italy, who are enjoying their temporalities and exercising their functions, though without the Papal investiture and confirmation—and next session a bill was to be brought into the Italian Parliament to render Papal confirmation unnecessary. After observing that the inference sought to be drawn from the diminution of University candidates was somewhat startling from such a quarter, because, in the Church of Rome, not one priest in a hundred has ever been a graduate of any University, Mr Seymour drew a striking picture of the real decline which now marks that communion:—

A cloud is gathering dark and heavy, and has been gathering dark and heavy over the whole priesthood of the Church of Rome for the last twenty years. Year by year it is getting darker and deeper. A collapse has fallen on the system. It is a matter of fact that the number of candidates for holy orders in the Church of Rome is not only not one half what it used to be, but is utterly inadequate for the most ordinary functions of that Church throughout the world. This will be easily intelligible when I remind the meeting that in former times, when countries were studded with monasteries and flooded with monkeries, they became, as it were, the fountain from which the Church of Rome was able to supply all deficiencies in the number of candidates for orders; but now that these monastic establishments are abolished, and that these monkeries are dying out, that source for supplying orders to the Church of Rome is failing them day by day. To such an extent has this gone on in Spain, that they literally cannot find men, educated or uneducated, to enter orders in the Church of Rome, to supply the ordinary ministrations of parish clergymen. But if we pass to South America, through all those extensive republics, and in the empire of

Digitized by Google

Brazil, matters are in such a state that the minister of public instruction has addressed the Crown in a document, a copy of which is in my possession, in which he states that for every two vacancies that occur in the Roman Catholic priesthood, there is not more than one young man offering to enter orders; in other words, only one half the number of candidates who formerly entered the orders of the Church of Rome were now offering themselves. In North America, it is a well-known fact that no native American will take orders in the Church of Rome; and in order to supply the Roman Catholic population with priests, they are obliged to take the raw and half-educated young men that are the surplus of our own college in Ireland. In France they have not yet felt the evil, at least to the same extent; but there is a strange work going on there. The number of priests who are renouncing the priesthood exceeds all belief. I am afraid almost to mention the number. There are nearly 6500 Roman Catholic residents in the city of Paris who have renounced the Roman Catholic priesthood. I do not say that these men have renounced it from religious convictions. No, far from it. Some of them have left it that they might indulge in drunkenness and other vices; some of them have left it because they could not gulp or swallow the things they were required to believe or practise; others among them have left it because they wished to follow some more lucrative calling or trade; and others again have left it—I do not know how to express it—because they wished to get married. The result is, that there is that number of Roman Catholic priests in Paris filling various situations in life, some of them clerks in mercantile houses; others have opened houses for trade; many of them with honest wives and children around them, and there they are, and they leave the Church of Rome day by day with thinning ranks in the priesthood of that Church. A collapse has fallen on the system, and the result in twenty years is known only to Him in whose hands are the issues of all things.

With regard to the alleged influence of the Rationalistic theology in our Church, Mr Seymour said:—

Again, Mgr. Manning has laid his hand upon a third fact, an unquestionable fact,—viz., that a school of theology, or more correctly, of scepticism, or semi-infidelity, has been springing up amongst us, for a certain bishop of the Church of England has written a book against the authenticity and inspiration of the Pentateuch, and he would have us understand there are grave suspicions that other dignitaries and bishops of the Church sympathise with him. Now as to the grave suspicions of Mgr. Manning, I need not remark, that in this country suspicions are neither argument nor evidence. I know that suspicions are very good arguments, and very good evidence in the Church of Rome, but they will not answer in a free country like this. If we are to make anything of suspicion, I can only say, that when I was at Rome, there were very grave suspicions as to the Christianity of some of the cardinals, and very grave suspicions as to the morality of others of them; so much so, that once entering the church of St Carlo Boromeo,

Digitized by Google

in the Corso, I heard a sermon from that celebrated preacher, the Abbé Ventura. There was a large congregation; several Roman princes were present, and among them three cardinals. This eloquent preacher, in the midst of his sermon, took what I may call a fling at the immorality of the clergy, and he told us plainly that this immorality was not confined to the lower orders of the clergy, but ascended to the very highest of the ecclesiastical orders, (there were three of them before him,) and then, with a boldness that one could not but admire, he bade them break off those illicit *liaisons*, and those improper connexions they had formed, and which were so inconsistent with their ecclesiastical position. But what is all this but inuendo or suspicion; and is this to be regarded among us as either evidence or argument? If I made an argument of the incident I have just described, I feel that it ought not to weigh one feather in the judgment of any thinking man in this assembly. I merely mention it in reply to Mgr. Manning, as shewing the use that might be made on one side as well as the other of grave suspicions that something was wrong. But I would apply myself to the one element of truth—to the matter of fact he mentioned, namely, that a bishop of the Church of England has written a work impeaching the inspiration and the authenticity of the Pentateuch. It is quite true, painfully true. All present have been in the habit of reading the Scriptures, and we have read that there was a time when the Church of Jesus Christ consisted of His own sacred person and the twelve chosen apostles. Therefore, we are all aware that, even in that chosen band of twelve, there was a Judas Iscariot; and if there was a Judas Iscariot found even among the chosen twelve apostles, it is not very remarkable that there should be a Colenso among the eighty bishops of the Church of England. If the fact of there being a Judas Iscariot among the twelve was no proof that the Church of the apostles was a failure, then I argue that the fact of a Bishop Colenso being among the eighty bishops of the Church of England is no evidence that the Church of England is a failure. But, I ask, are there no Colensos in the Church of Rome? Let Monsignore Manning open the pages of Cardinal Baronius, and I could point to one where he gives us a whole cluster of Popes, and in his emphatic way says, that all these Popes ought not to be called apostles, but they ought to be called apostates —these are his own words. I could also point Monsignore Manning to a later publication, even to the *Dublin Review*, to an article, written by no less an authority than Cardinal Wiseman, who tells us that in his recollection there was one man appointed to a bishopric in Spain that he knew to be both a heretic and an infidel. But I pass by this, and I lay my hand, not on Alexander VI.—he was a Borgia, and as great a villain as ever walked the earth; nor upon Leo X.—he was as foul an infidel as ever lived; but I will lay my hand upon Pope John XXIII., because we have documentary evidence respecting him. He was publicly and formally indicted of certain high crimes and misdemeanours before the great Council of Constance, at which Council there were more than four hundred Roman Catholic bishops. Now these four hundred and odd Roman Catholic bishops, when such charges

were brought against their Pope, appointed a commission, and desired them to examine the evidence and report thereon. Now here is an illustration of what may exist in the Church of Rome, or perhaps in any Church; but do I found an argument against the Church of Rome on this? No! Any argument founded on the delinquencies of individuals is an argument that I believe deserves the scorn of thinking men, and I would trample it under foot; but in reply to the arguments of Monsignore Manning, I say that as the Church of Christ was not a failing Church because Judas Iscariot was among the twelve, that as the Church of Rome was not then a failing Church because she had a John XXIII. among her Popes, so neither is the Church of this country a failing Church, merely because it has a Colenso among its bishops.

Mr Seymour next directed attention to the stealthy proceedings of the Tractarian clergy, and the so-called "Sisterhoods" connected with our Church. In regard to Rome's boast of converts, he shewed that while the number of our clergy who have gone over to Popery is in round figures five to one thousand, the Irish priests who have become Protestants is something like twenty-nine or thirty in the thousand.

There lies the bitter, and there lies the sweet, and Dr Manning may chew the cud of sweet and bitter if he likes. It is true there is a long list of the number of Roman Catholic churches, chapels, schools, and priests established in this country within the last fifty years; but I have now in my possession a list of the Protestant churches, pastors, and schools that have sprung up during the same period in the Roman Catholic kingdom of France. Forty-five years ago there were in Paris only three Protestant churches, now there are thirty-one—that is, in Paris alone. At that time there were something like four hundred Protestant churches throughout the whole country, now they have increased to sixteen hundred. Again, at the period I speak of, they had only six Protestant ministers in Paris, they have now forty-eight; throughout the country they had 450, now 1058. And so with the schools. At that time, I believe, there was no Protestant and Scriptural school, there are now above eighteen hundred. Now, it may be argued that if the increase of Romish churches, priests, and schools in this country prove the triumph of Romanism here, then the increase of Protestant churches, ministers, and schools in France would prove the triumph of Protestantism there. This would seem to balance the account, but far otherwise. Those planted and built in France are necessitated by the number of conversions in the country, which are reckoned, not by tens, nor by hundreds, nor by thousands, but by tens of thousands; whereas, in this country the whole of the converts to Romanism might be collected in any one large church in the kingdom. Their importance is not in their numbers, but their rank and station in life. But unhappily we are thinking of late of the vast emigration of the Irish to America, without thinking of the vast emigration of the same race to England. It appears, by a comparison of the census of 1851 with 1861, that the increase of Irish-born per-

Digitized by Google

sons who emigrated from Ireland and settled in England, during the last ten years, has been 181,000, or 18,000 per annum. Here is an increase to the Roman Catholic population; here is the cause of the building of so many Romish churches, chapels, and schools among us. In France it is caused by conversion; in England it is caused by emigration.

A Great City of Jews in China.

It has been long known that Jews existed in China. From the time when the Jesuits pursued their missionary efforts in the Celestial land it has been no secret that there, as in India and remoter countries still, small bands of Jews were found maintaining their peculiar national characteristics, and engaged in industrial pursuits. It was not known, however, and could hardly have been imagined, that they existed in such numbers as recent discoveries have shewn they do. The following interesting narrative is published in the *Jewish Chronicle.* The curious account was related to the writer by a Jewish officer in the British navy:—

"At the breaking out of the English war with China he received his commission as lieutenant, and went to the seat of war, and served under Commander Hollins. Our friend was assigned the command of a small vessel, carrying three guns, for the purpose of penetrating the rivers and streams of the interior, and preventing any hostile assemblages. He seldom advanced further than five or six miles from the principal rendezvous; but on one occasion, tired of cruising about in the same place so often and meeting no opposition, he proceeded ten miles up the river, and still found no hindrance. He sailed until he had advanced about thirty miles into the interior of the country, passing several cities and villages, but seeing no fortifications; and not being molested in any way, he was about to retrace his steps, when, looking ahead, he thought that there appeared something in the distance resembling a fortification. He determined to ascertain the nature of the place, and headed the ship to it. When he approached he was surprised by seeing multitudes of Chinese junks and other small boats approaching the vessel. The deck was then cleared for action in case of a fight. As the enemy approached nearer to the ship they let fly a cloud of weapons and stones, which, however, did no injury. The lieutenant, thinking to scatter them, had one of his guns loaded with grape-shot, and poured it into them where the crowd appeared thickest. It must have done considerable execution, for now they raised a yell. They attempted to climb up the sides, but were met on every side by the sailors. Now the fight began in real earnest. With all their guns employed, it was as much as the Britisher could do to keep the natives from gaining a footing on board of the vessel. The Chinese fought desperately; their leader,—a tall, majestic-looking man, wielding a long straight sword,—by his presence seemed to inspire them with increased bravery. Seeing this, an attempt was

Digitized by Google

made to capture him. He had effected a footing on board for himself and a few followers—more were swarming up. A shot through the bottom of his canoe cut off his retreat; there was no hope for them but fighting till more came to their relief. After a brief struggle, the capture of the chief is effected, and all the belligerents cease fighting. The British vessel then attempted to make its way out of the river; but the natives, as soon as they perceived this, raised such a yell as we never heard before, and the chief, extending his hands, addressed his captors in a language which did not resemble the Chinese in any respect. The lieutenant was astounded at recognising the familiar tone of the Hebrew language. Thanks to his parents, in his youth he had received a good Hebrew education, and was able to carry on a conversation in the Hebrew language with the chief, who told him if he would give him up he would promise that they would not be molested, but permitted a free egress, and also, if he desired, he would shew him the city. The officer accepted the proposition, and accompanied by him as a safeguard, and also a body of men from the ship, they visited the town. It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews. In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities, and trade with them, but are not allowed to emigrate. They have their own laws; and their chief officer is a Jewish Rabbi, who, with twenty others, enact laws, decide disputes, and deal out justice to the inhabitants of the city. In this tribunal is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place in order to protect their city. Their laws command the observance of the Jewish religion; but their rites and ceremonies differ from ours in many respects. They observe the Sabbath on what is to us Thursday, but still they call it the seventh day. Their synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornamented by beautiful pagodas. Each synagogue is capable of holding over two thousand worshippers, and generally consists of a large hall, with an arched roof, all of stained glass, which presents a beautiful appearance. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. The holy ark is a beautiful structure in itself, and is approached by nine steps of the whitest marble. On opening the doors, and drawing the curtain, the whole building is flooded by the light which issues forth. In every available spot inside the ark candles are placed, which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three 'saphorim,' which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the aggregate, their rules are in strict accordance with our religion, and are sensible in themselves. The military

Digitized by Google

leader who had been taken prisoner, together with the priests, spared no pains to make themselves understood, explaining everything which they thought would prove interesting.

"The party spent about six hours examining the place, and then returned to the ship laden with presents, what to them were curiosities. The officer has still in his possession several cabinets, not over four feet square, which contain over three hundred drawers and secret places. The most interesting curiosity which he received was a Prayer-book written in Chaldaic, on vellum, which he presented to the British Museum. Several little articles yet remain in his possession, which are highly treasured by him.

"Thus a community of Israelites exists in Oriental China never heard of before, yet consisting of over one million souls, speaking the original sacred tongue, keeping their own laws, and possessing documents which record their history thousands of years ago."

A Good Confession.

On Sunday last, January 3, the Rev. C. E. Oakley "read himself in" at St Paul's, Covent Garden, and preached in the evening from Matt. x. 32, 33, 39. He said:—

"The youngest child may understand why I have chosen this text at this time. For as I have this day made confession before you, as my witnesses, of the faith once delivered to the saints, and embodied in the Liturgy and Articles of our Church, and of my hearty assent to the same; so it is right that on a day like this I should remind you of the judgment of Christ at the last day, as regards the confession or denial of His truth. The text is most distinct: 'Whosoever shall confess me,' &c. For myself, I repeat that I believe in Christ's word as contained in the gospel, in God's word as given to us in Holy Scripture, as literally true—verbally true—and so incapable of error. I believe every word of it to have been divinely chosen to express God's will and way of salvation to man. This view I conceive to have been the view of our great Reformers, as you have heard it expressed in the Articles which I have just read to you, as well as in the Liturgy. I rejoice in this teaching of the Church of the Reformation. Her evangelical doctrines appear to me to be the best presentation to the people of a system of doctrine which the world has ever seen since the days of the apostles. I honour the Church of Eng'and, not only as the Church of our Reformers, some of whom were not afraid to die on her behalf, but also as the great bulwark in these times against Popery and Infidelity; to oppose which she sets up her standard to be displayed because of the truth. I love her as the nursing mother of many missionary children, who on the last day shall rise up to call her blessed. For myself I want no change in her formularies. From my heart I subscribe to all that is contained in the Book of Common Prayer. That book we have received from men who counted not their lives dear to them in their defence of its principles—a precious legacy. I do not

Digitized by Google

consider the men of this generation capable of improving the work of the Reformers,—of such masters as Ridley, Latimer, and Cranmer,—approved by such scholars as Hooker and Patrick. This latter bishop, and the excellent Manton, once ministered in this pulpit; and I pray God that their teaching may live in this Church for ever. I know these views are not by any means popular at present. A tide of opinion is setting strongly against definite statements of religious truth, whether in or out of the Prayer-book. Men are rising up, within and without the Church of England, who seem very desirous of emasculating the faith of our Church and people. From these men and their teaching, I pray you, turn away. I cannot regard them in any other light than as enemies to the truth. Very many may say that this is not charitable; but it is better to be consistent than what the world calls charitable. It is better to have His confession before our Father in heaven, because we were not ashamed to confess Christ before men, than to have the approval of the men of this world. The judgment of eternity is beyond the criticism of time; and he is wise who chooses the one rather than the other as the end of his hopes."

The preacher then went on to shew that, in our confession of Christ in troubled times, it was the duty (1) of every individual Christian, (2) of every Christian Church, to witness for Him with holy boldness. For both semi-faith was worse than no faith. There was hope for a man or a Church intensely in earnest, though intensely wrong; there was very little for those who were fashionably indifferent to great truths and great principles. Men who do not boldly confess what they allow to be true, will very soon become faithless altogether. In conclusion, he added:—"To you, as the people committed to my care, I say,—Be not ashamed to confess Christ individually and collectively. Christ crucified is the world's folly in every age; and at this time, in the variations of opinion, men's hearts are failing them. There is a great need in this city of a firm, united resistance to the men who are undermining the faith of the Bible, meeting infidelity half way, or coqueting with Popery. Let us, as minister and people, stand firm in the old ways, and walk in the old paths. Let us together shew that we are not 'ashamed of the gospel of Christ,' but ready with one heart and mind to rebuke and exhort them that preach another gospel. So doing, we shall not be ashamed at the last, when we stand together before Him who once Himself witnessed a good confession before many witnesses."

The Pyramid of Cestius.

THE pyramid tomb of Caius Cestius, so well known to all visitors to Rome, has recently been restored, by order of the Pontifical Government. Some excavations made in a cemetery near San Sebastiano resulted in the discovery of many symbols and inscriptions which proved it to have pertained to the Jews of Rome. The burial-place was in the form of a long gallery on one level, not, as with the ordinary cata-

Digitized by Google

combs, on different floors, one above another. In the sides of this gallery the graves were placed in tiers. Some doubts were raised, and may be still entertained, as to the Hebrew character of these interments, from the fact that no inscriptions were found in the language of that nation, but all appear in Greek or Latin. Even the seven-branched candlestick is no decisive sign of Hebrew origin, nor are such the palm, lemon-fruit, birds, baskets of fruit, hens and chickens, the cow and calf, &c., which appear to have been found. The cylinder, probably indicating the Book of the Law, the oil-jar, the ark within the circlet, and, above all, the inscription *Archisynagogus*, which occurs more than once, are tolerably sure evidences of the Jewish origin of the tombs. In this cemetery were found two vaulted chambers, painted with a Victory, with palm and crown, winged, and bestowing an award on a youth who kneels at her feet; a female figure bearing a cornucopia; the genii of the seasons; Pegasus; the peacock; and other symbols, which would seem to indicate the accidental juxtaposition of a Pagan place of interment with that of the Jews.

Modern Infidelity.

The 'Thanasian Creed; or, Creed of Thomas the Sadducee.

(Dedicated to Dr Thomas of America.)

I BELIEVE that spirit is the substratum of all existence—the essence and first cause of everything, and that the material universe is an embodiment of this first cause.

I believe that all living creatures are but the embodiment of the one life power, and that on departing, they return from whence they came.

I believe that God is life-essence in an intense degree of concentration.

I believe that God is Spirit—not a Spirit.

I believe that all things are made—not out of nothing, but out of God.

I believe that Jesus is not One of Three in a God-head; but an incarnation of life-Spirit,—that He had no existence prior to His birth by Mary,—and that before He expired on the cross, the Father-Spirit forsook Him, and left Him to the helplessness of His own humanity.

I believe that the body is the soul, and that the soul is the body; and that at death there is neither soul nor body.

I disbelieve all Orthodoxy. The doctrine of the immortality of the soul being the very life of Orthodoxy, must be flung to the moles and to the bats.

I believe that the human race were created by angels, and that we are made—not in the image of God, but in the likeness of angels.

I do not believe in the existence of hell.

I believe that all who hear the Word, and reject it, being of no use, are put out of the way, and go to rest eternally.

I believe that all those who have never heard the Word, die as a beast dies; that they are as though they had never been.

Digitized by Google

I believe that all babies, being incapable of believing, are excluded from eternal life.—*American.*

Slavonic Protestants in the Austrian Empire.

It is not generally known that the present year is being celebrated as the thousandth anniversary of the conversion of the Slavonians to Christianity by Methodius and Cyrillus, the sainted brothers of Thessalonica, who entered upon their work in 863, at the request of Ratislaw, Duke of Moravia. The works of the English Wickliffe were carried to Bohemia by the attendants of the Bohemian wife of Richard II. of England, the study and defence of which brought John Huss to the stake at Constance in 1415. After this, the Bohemians repelled no less than five crusades, supported by the whole power of Rome and the German empire, conquered special privileges from the Council of Basel, and maintained their religious liberty till 1620, when the husband of Elizabeth, daughter of the English James I., was driven from the throne of Bohemia, after a reign of only one winter. The country was then converted to Romanism by the simple reduction of the population from 4,000,000 to 800,000, no less than 36,000 noble families leaving the kingdom for their faith's sake. But the Patent of Toleration, issued by the Emperor Joseph II. in 1781, brought to light many thousands of concealed Protestants; and on April 5, 1861, a further ordinance proclaimed not merely toleration, but religious equality in the Austrian Empire. Thus, it is easy to see that the present year of jubilee is a very important one in the great struggle against the darkness of Romanism. And the Bohemian and Moravian Protestants are so poor, that none can tell the importance of British sympathy at the present crisis.

The Pre-Millennial Advent of Christ.

Will the second coming of our Saviour precede or follow the millennium? or, to express it in another form, Will all the nations be truly converted unto God before His coming, or after it? As to this single branch of the general subject, the question we intend to discuss is *not* what opinions are entertained of it by any denomination of Christians, or by any ministers, but, "What saith the Scripture?" "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

After long and careful study of this and kindred topics, we are fully convinced that our Lord's coming will *precede* the millennium; and this, we think, the Holy Spirit teaches in the Sacred Scriptures.

I. For the illustration and confirmation of this proposition, permit me first to call your attention to the commission given by our Lord to His apostles, and in them to all His faithful ministers. They are required to go into all the world, and preach the gospel to every creature; to make disciples of all nations by baptizing them into the name of the

Digitized by Google

Father, and of the Son, and of the Holy Ghost, and by teaching them to observe all that Christ has commanded. Our duty, then, as minissters is very clear, easily deducible from the terms of our commission; and herein there is no discrepancy of judgment, or difference of opinion. Our Lord adds an encouraging motive: "Lo, I am with you all the days until the end of the age"—*i.e.*, I, as God, am with you during all this dispensation until its termination, protecting and assisting you in your work as my ministers. The end of the age is the time or epoch in which the present dispensation shall cease, and which all admit will be at Christ's coming. But does the Head of the Church, from whom we have received our commission, in the account given of it in Matthew and Mark, give us any ground to expect that the preaching of the gospel in this age or dispensation will be accompanied or followed by the conversion of all nations? In our judgment, He does not. He intimates, indeed, in Matthew, that there will be success, but not *such* success. And that we are not mistaken in so interpreting His words, seems evident from what we read in Mark. "He that believeth shall be saved." During all the days of the age, then, in which we live, even to its close, the preaching of the gospel will be attended with but partial success. Some will believe it; others will not. Here our Lord is professedly speaking of the *results* or *effects* that will accompany His gospel down to the end of the age, or before and up to the time of His coming; and what He declares is, that some individuals among all nations to whom the gospel comes will believe it, and others will not; but not a word does He speak of the faith, or conversion to God, of all the nations to whom in this dispensation the gospel comes. Now, since the conversion of all nations is clearly predicted in Holy Scripture, and since God is faithful, it follows that *that conversion* will take place in a future dispensation, to be established at Christ's second coming.

It is hardly necessary to add, that the history of the Church for eighteen hundred years has exactly corresponded to the declaration of our Saviour as to the effects of a preached gospel in this dispensation; that history being a wonderful commentary on His words in Mark; for in all this period not so much as one nation has been truly converted unto God, though multitudes of individuals have, indeed, believed.

II. It seems to be revealed in Scripture that it is not the design of God during this dispensation to employ the gospel in the conversion of all nations as such, but rather to gather from all of them to whom the gospel comes an *Elect Church.* That such is God's intention, is taught, Rom. ix. 22–24:—"But if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared for glory, even us, whom he called, not only out of the Jews, but also out of the Gentiles." Here the apostle, in substance, says:—If this be God's will or purpose, what right have you to object? If He effectually calls from among Jews and Gentiles His people, and

Digitized by Google

renews them by His gospel during this dispensation, does He not exercise an unquestionable right belonging to Him as God? Now, we should never forget that the effectual calling of an Elect Church out of all nations is *not* the conversion of all nations. If then the doctrine of election be true, and a fact indisputably appertaining to the present dispensation, then, if all nations are to be converted, there must be another dispensation appointed of God for the conversion of the world; for it is self-evident that the latter cannot take place while only an election is gathered.

III. Lest any should suppose that this partial success of the gospel, this gathering of an Elect Church, will not continue to the end of the present dispensation, but will, before its close, be distinguished by the conversion of all nations, we direct your attention to the parable of the tares, thus explained by our Lord, Matt. xiii. 37:—"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of man shall send forth His angels, and they shall gather out of His kingdom all the stumbling-blocks and them which do iniquity," &c. "*Then* shall the righteous," &c.

In this infallible exposition our Lord does not say that all nations shall be converted before His advent, or during this dispensation; on the contrary, He expressly declares that His kingdom, or Church, in the world, down to the very end of this age, will be like a field in which wheat and tares grow together; that the separation of the children of the wicked one from the children of the kingdom will not occur until His coming; and, further, that the visible Church down to that great day will have in it stumbling blocks and them that do iniquity, and that such will not be taken out of it till Christ sends forth His angels for that purpose. Such being the condition of the Church dispersed throughout the world, even to the end of the present dispensation, and that according to the clear and explicit testimony of Christ himself, it follows that all nations will not be converted till He comes again. The same truth is also taught in the parable of the drag-net, Matt. xiii.

And if you agree with us in thinking that the parable of the sower is both didactic and prophetic, and also that Christ there treats of the effects of His gospel in this dispensation, then that parable likewise proves that all nations are not to be renewed until He comes; since, of the four classes into which the hearers of the gospel are divided, only one class receives the word with saving results.

IV. Our Lord elsewhere gives us a description of the moral state of the world, or the character of the great mass of mankind down to His *Parousia*. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came and

Digitized by Google

took them all away, so shall also the coming of the Son of man be," (Matt. xxiv. 37, &c.) "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." Now, as intense worldly-mindedness and devotion to sensual pleasures, with a consequent forgetfulness of God, characterised the men who lived before and up to the flood, and the destruction of Sodom; so our Master tells us that these sins will characterise those who live before His appearing, and up to the day in which He shall be revealed. Such a reign of Mammon and Pleasure is not a reign of righteousness, not a conversion of all nations unto God. If then all the nations are to serve our Redeemer, if they are to be renewed and blessed in Him, it must be when He appears the second time to establish His kingdom.

V. There will be no universal conversion of the nations until Satan is bound and cast from the earth into hell. *For what purpose* will he be *confined* there during the thousand years? *That he may no longer deceive* the nations. But at what great epoch will this binding and confinement take place? At the resurrection of the just; for so the vision, "I saw thrones," &c., is explained. "THIS IS THE FIRST RESURRECTION. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." We know that there is a very great diversity of opinion as to the right interpretation of this vision; but what we contend for is, that the words, "This *is* the first resurrection," &c., are the *explanation* given by the Holy Spirit himself, and therefore the only true interpretation. Thus it is said, "The seven stars *are* the messengers of the seven churches, and the seven candlesticks *are* the seven churches"—that is, they are the symbols or representatives of the messengers and the churches. Precisely so here, "This *is* the first resurrection"—that is, This is the symbol or representative of the first resurrection. And since all explanations thus given in the Apocalypse are expressed in *literal* language, it will not do to explain it away by saying that a moral resurrection is intended.

Besides the vision in the latter part of the chapter, "I saw a great white throne," often quoted as if it were a proof of the universal resurrection and judgment, describes the resurrection and judgment of "*the rest of the dead*," as contrasted with the risen and glorified saints—that is, of the unholy dead, which occurs not till the thousand years are finished. That the unholy and reprobate dead are only signified in that vision, is clear from the explanation given of its issue or result; the persons spoken of being those whose names are not written in the Book of Life, who are judged according to their works, and cast into the lake of fire. Thus it seems to be proved that there will be no conversion of the nations until Satan is bound, and cast from earth into hell. But that event, as we have shewn, will not occur till the resur-

Digitized by Google

rection of the saints; and their resurrection will be at Christ's coming, at the *beginning* of the millennium. (1 Cor. xv. 23.)

VI. There will be no universal conversion of the nations until the Antichristian powers are destroyed. These powers are both civil and ecclesiastical, and we think it clearly revealed that they will be destroyed at Christ's coming, and not before. We cannot, however, enter on this subject now in all its parts; but invite your attention to Paul's remarkable prophesy concerning the Man of Sin. Who is the Man of Sin? Some suppose that the Man of Sin will be, so to speak, an incarnation of Satan, and that the prophesy, so far as it relates to him, is yet wholly unfulfilled. Others think the apostasy spoken of refers to that defection from the faith which the Papal Church has, in an especial manner, exhibited; and that the Man of Sin is the succession of the Popes, with the whole Papal hierarchy. The latter is the common Protestant interpretation; it has had able defenders, and is, on the whole, as well established as any other. Assuming then, at present, with your permission, the correctness of the Protestant interpretation of this prophesy so far as it relates to the apostasy and Man of Sin, we next inquire as to the *author*, *mode*, and *time* of his destruction. "Whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming." Our Lord and Saviour, then, will be the author of his destruction. The *Lord* will consume him, *He* will destroy him. *How?* With the utmost facility; "with the breath of His mouth." He has but to speak, and it will be done—(*e.g.*, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth:" equivalent to "He spake and it was done; He commanded, and it stood fast.") Whether *epiphaneia*, or appearing, manifestation, rendered "brightness," refers to the flaming fire which shall devour Christ's adversaries at His appearing or coming, as stated in 2 Thess. i., or to something else, deserves consideration. That the Man of Sin, however, will sit in the temple of God, play the part of God, and act as described in the other parts of the prophesy, *until Christ himself comes* and destroys him, cannot be more clearly expressed than it is in this verse. Besides, *Parousia*, when applied to our Lord in the New Testament, never, in our judgment, means anything but His personal presence, arrival, or literal coming; and it is beyond all gainsaying that it is so used in the Epistles to the Thessalonians.

There will then be no universal conversion of the nations until the Papal Antichrist is destroyed; but as that will not occur until our Lord's coming, it follows that Christ's advent must be before the millennium.

The same truth is taught in Dan. vii. The lawless persecuting power denoted by the eleventh little horn of the fourth beast, is, as we all admit, the Papal Antichrist. The inspired explanation given, is that *that* Antichristian power *will continue and prevail* "*until the kingdom* and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most

Digitized by Google

High"—*i.e.*, the Theanthropos — "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." *Now, at what great epoch will this occur?* It will be when the Son of man comes in the clouds of heaven, and there is given Him by the Father "dominion and glory and a kingdom, *in order that* all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed." Here we are taught that this kingdom is to be on the earth; Christ, the Great King; the risen and glorified saints, His co-regents; and the very design of the institution of the kingdom, the conversion of all nations; and, further, that it will continue *on earth*, from the time of His second coming, *forever*. Nothing can more explicitly shew that the coming of Christ will be pre-millennial, and that the nations will not be converted until His arrival, than this luminous passage.

But some ask, Is it certain that what Daniel says of the coming of the Son of man in the clouds of heaven, and so on, refers to our Lord's second coming? We answer that Christ himself has so decided it. (Matt. xxvi. 63, 64.) "The high priest said to him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said it," (or yes.) "But I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" thus referring, beyond all doubt, to Dan. vii. 13, 14.

With these brief exegetical arguments, we commend this subject, and all the Scriptural prophesies relating to the future kingdom of our Mediator, to your serious and candid attention; being fully persuaded that there is no topic of Holy Writ that needs more an unprejudiced, unimpassioned, thorough, and exhaustive investigation.—*By J. T. Demarest, D.D*, (*American.*)

The Universal Israelite Alliance.

The Universal Israelite Alliance, formed in Paris in 1860, has not been idle during the past year. Committees of members have been formed in Vienna, Berlin, and Amsterdam. It has obtained promise of special information respecting the Israelites of Persia, through the Italian embassy sent on a scientific mission to that country; similar promise has been made to it by the French scientific missions to China and Abyssinia. An appeal to join the Alliance has been printed in Hebrew, to be circulated among foreign Jews. It has founded a school at Petouan, and is about to establish one at Damascus. It has given publicity to several cases of persecution in Italy, Russia, and elsewhere, especially that of Saratoff, where its voice has been heard, and Velletrie, where it has not. Its Committee-room is now open in Paris. Your readers are aware that this Alliance is entirely among Israelites as such, for the protection, improvement, and discovery of their dispersed brethren, and promises to be a bond of union for them

Digitized by Google

all over the world. Who will not bid them God speed, and hope that it may be the first symptom of the glorious consummation of Ezek. xxxvii.?—*Paris Letter in* "*The Work of the Christian Church.*"

Sennacherib and Hezekiah.—A Translation from an Assyrian Inscription.

The following is a faithful translation of the most interesting passage in an Assyrian inscription which has yet been found. It was copied by me from the Cylinder in the British Museum, formerly in the possession of Colonel Taylor, columns 2 and 3. There are some defects in my copy, and there are some passages where I have not been able to satisfy myself as to the sense. I have here indicated omissions by dots. Where a single word was unknown, or where the meaning of a clause was highly probable, I have used italics. Biblical names are spelled as in the English version, the Assyrian being transcribed within brackets. For other proper names the transcriptions alone are given. The reader should observe that in these transcriptions *h* is always an auxiliary character, forming with the letter or breathing which precedes it the representation of one Semitic letter. Italics indicate uncertainty, either as to the character in the text or as to its value. I have translated the first sentence perhaps too literally, and have accompanied it by a transcription of the original. This will serve as a specimen of the language. In a few other instances I have given transcriptions of the original within brackets. As respects the transcriptions, I would observe that, for brevity, 'ha, yi, and wu, when they commence words, are written a, i, and u.

In the third of my campaigns, to Syria when I went, Lulî, King of Sidon,
'hina salsi girriya, ana Khatti lu allik, Luliyi sar Zhidunni,
fear of the presence of my majesty had overwhelmed him, and to
pulkhat milammi mitlutiya ishkhupusu-va ana
a distance beyond the sea he fled, and his country he abandoned
ru'huqqi qabal uddim innabid-va *mada*-su inh*zib*.

Sidon the greater, Sidon the lesser, Bit-zittiy, Zarephath [Zhariptu], Makhalliba, Samsuwu,* Achzib [Akzibi] Accho [Nhakkuwu] his strong cities and the castles . . . . the *whirring* of the arrow of Assur my lord overwhelmed them, and they submitted to my rule. Tuba'hlu I made to sit on the throne of dominion over them, and the tribute and presents to my majesty . . . . I laid upon him. As for Menahem of *Samaria*† [Minkhimmu Yushimurunaya] Tuba'hlu of Sidon, Abdili'hti

* Samsuwu was probably Beth-Shamesh of Judges i. 33. It was the place (as appears from an inscription copied by Mr Layard) where Sennacherib received the tributes mentioned in the next paragraph. It is possible that "Sidon the lesser" (literally, "the child") may have been Tyre, but I rather think that Tyre escaped. In the inscription just mentioned, it is said that Lul fled from Tyre [Zhurri] to Yavan, *i.e.*, Cyprus or Crete.

† In the inscriptions of Tiglath Pileser II., the name Minikhimmi Shamirinaya occurs, which I long since identified as that of the Biblical Menahem. The king or chief here named may have been his grandson; compare

of Arad [Arudaya,] Yurumil . . . . of Gebal [Gublaya,] Mitinti of Ashdod [Ashdudaya,] Pudu'hil of Bit-'*H*amman, Kammushun*adbi* of . . . . *Ayakum*mu of Edom ['Hudummaya] kings of the Western country . . . . they brought with them their large contributions to my presence, and they kissed [issiqu] my yoke.

But Zhidqaya, King of Ascalon [Asqualluna,] who did not submit to my yoke, I carried away the gods of his father's house, himself, his wife, his sons, his daughters, his brothers, the seed of his father's house, and I brought him to Assyria . . . . son of Rukipti, their former king, I placed over the people of Ascalon, and I imposed upon him the payment of the former tribute to my majesty. *He also paid a fine.* In the course of my campaign Beth-Dagon [Bit-Daganna,] Joppa [Yappu'ha,] Bene-berek [Banaya-barqa] and Azura, cities of Zhidqaya I looked at, I captured, I carried off their spoil.

The priests, the *magistrates*, and the people of Ekron * [Nhamqarruna] who had put fetters of iron upon Padiya, their king, a holder of the covenants and *goodwill* of Assyria [binhil a'hdiy u ma'*hbiy*] and had delivered him to Hezekiah [Khazhaqiya'hu] of Judah [Ya'hudaya] . . . . Their hearts fearing, they called on the Kings of Egypt and on the *foot* soldiers, the chariots and horses of the King of Milukhkha,† a force which was not to be counted, and they came to their help. In the district of Eltakon [Altaqu'*h*u] they were *arrayed* before me. They caused their arrows to *fly*. In dependence upon Assur, my lord, I fought with them, and I effected their destruction. Such of the riders in chariots, and of the young men (*i.e.*, the *infantry*) of the King of Egypt, and of the riders in chariots of the King of Meroe, as survived, my hands laid hold of in the midst of the battlefield. The towns of Eltakon and Timnah [Tamna'ha] ‡ I looked at, I captured, I carried off their spoil.

what is said a little after of Askalon. The two names of countries agree as to their four consonants, though they are differently vocalised; and I can scarcely doubt their identity.

* There can be no doubt as to this identification. When *b, g, d, dh* or *q* is doubled, it is usual to substitute a nasal for the former letter; *mq* is therefore to be read as *qq*. The Septuagint vocalise the word 'Ακκαρών, which perfectly agrees with the Assyrian.

† In the inscription of Esarhaddon, this name is interchanged with Kus. It is evidently meant for Meroe. Tirhaqa is the king intended; and it is certain from this text that at the time of Sennacherib's invasion, he was not king of *Egypt*, though he *afterwards* (in 689 B C.) became so. The reading, "kings" of Egypt in the plural, is curious and important. The Sethos of Herodotus was *one* of them.

‡ I have recognised the name of Timnah in the Egyptian inscriptions also (*Sel. Pap.* 1st series, pl. 56, l. 3.) The concurrence of these two names, as in Josh. xv. 57, 59, proves that the scene of the battle was Eltakon in Judah, not Eltakah in Dan. If, however, Robinson be right in his note 6, vol. iii. p. 19, it would be natural to suppose that these two names represented the same city, which lay on the line separating the two tribes, and belonged partly to one and partly to the other. It is evidently to the defeat of the Egyptians here recorded that Rab shakeh refers in 2 Kings xviii. 21.

Digitized by Google

Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

SIGNS OF THE TIMES.

(No. I.)

SIR,—Coming events are said to cast their shadows before them. The annexed article, headed "The Holy Land," is taken from the *Times* newspaper of the 20th October last :—

"THE HOLY LAND.—JERUSALEM, *Sept.* 24.—The country is infested with Bedouins, who are more rapacious and daring than in former years. The pressure of the Government from Damascus has resulted in uniting the tribes beyond Jordan for mutual defence in a manner hitherto unknown, and the tribes beyond support the tribes on this side of Jordan in their lawless proceedings. One action has been already fought between them and the Turkish troops from Acra. The latter were successful, and obtained a large booty of sheep, camels, &c. The Beni-Saker (sons of the hawk) have, however, repaid themselves by attacking, about a fortnight ago, the village of Derdêwan, near Bethel, and carrying off about 2500 sheep and other cattle. Another raid which they made a few days since near Satêleh was attended with results still more disastrous, for they not only plundered the peasantry, but also killed 16 persons. The Saâmari are also actively employed, and about the same time attacked Urtas, maimed several of the villagers, and carried off all their goods. From the gardens (which are English property) they take away whatever fruit or vegetables they require. The immediate vicinity of Jerusalem is also becoming disturbed and unsafe. On last Saturday week a party of the Beni-Saker met the doctor of the Latin Convent about two miles from the city, and, after firing at him, proceeded to rob him of all he possessed. Finally, a rope was tied round his neck, and he was dragged along by one of the horsemen. The villagers of Shaâphat, observing his condition, came to his deliverance. One of the freebooters then again fired at him, but, as he threw himself upon the ground, the bullet passed over his body. Thus rescued, he was brought back late in the night stabbed in several places by the lances of his assailants. The captain of a French man-of-war has since then been sent to strengthen the Consul in demanding reparation from the local authorities. To visit the Jordan is at present impossible, or, indeed, to go any distance from the city is insecure, without an escort of soldiers furnished by the Pasha. When we reflect that during the last four years two English persons have been murdered without any justice having been obtained—that in last April Viscount Atcheson and his party were not only robbed, but narrowly escaped being killed—and that the number of travellers from all parts of the world is very much on the increase,—it seems desirable, if the present state of things is not speedily reformed, that the European Powers should assume the joint protectorate of the Holy Land.—*Levant Herald.*"

The writer of the above evidently did not know that the "treading down" of Jerusalem, till the "times of the Gentiles be fulfilled," is a prophetical fact under Gospel teaching!

Prophecy is generally written in a style of obscurity, preventing discernment of the events involved until fulfilled; but the prophecies bearing upon the captivity of Jerusalem, and of its being trodden under foot by the Gentiles "until the times of the Gentiles be fulfilled," seem to stand on a different

Digitized by Google

footing, for we are here exhorted to understand, and it is implied that if we strive we may be permitted to do so,—"Whoso readeth let him understand."

The spirit of slumber described in Romans xi. 8-25 must have hitherto also fallen upon the senses of Christendom, that to this day, the great tribulation prophetically indicated in Matthew xxiv. 15-21, as in the then future of Judea, is almost universally believed to have been fulfilled by the Roman conquest, whilst the standing in the holy place of the abomination of desolation, stated to be coeval in point of time with the great tribulation referred to, is also concluded to have been realised on the same occasion by the setting up in the Temple (rather late to flee!) of the Roman standard or eagle,—indicating a bird of prey habituated to feed on the carcases of those slain in battle!

It may suffice here to observe, in opposition to this interpretation of the events in question, that were it correct, the 1290 years of Daniel, verified by Jesus Christ in Matthew xxiv. 15, must long since have passed away *without sign*, which is not the intention or object of recorde prophecy!—In this first number of the "Signs of the Times" no attempt will be made to define or characterise the "abomination of desolation" further than to mention that the unmistakable event will be elucidated in the next number.

In Matthew and Luke it is clearly perceptible that the same great tribulation predicted for Judea and Jerusalem is referred to. In the former, (chap. xxiv. 15,) the troubles are characterised as being coeval in point of time with seeing "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place;" and in Luke (xxi. 24) the same troubles are described as resulting in Jerusalem being "trodden down of the Gentiles, until the times of the Gentiles be fulfilled:" whilst it will be seen in Rev. xi. 2, that the Gentiles shall tread the Holy City "under foot forty and two months," or 1260 years.

In Matthew the tribulation in question is further described "such as was not from the beginning of the world to this time, no, nor ever shall be;" and, certainly, when we read and realise the facts of the case, that in A.D. 612–13, Jerusalem was again captured, and 90,000 Christians put to the sword by the Persians, under their king, Chosroes,—taking into consideration the then comparatively early age of Christianity under all the persecutions and obstacles thrown in the way of its progression, with the value of the life of one real Christian, compared with the lives of other men,—it was no exaggeration to characterise such a tribulation "as was not since the beginning of the world to this time, no, nor ever shall be."

With the exception of one or two limited periods during the times of the crusades, Jerusalem has, ever since the conquest by Chosroes, been under the control of the Gentiles;—in fact, the general character of the event is, that Jerusalem has ever since been under the Gentiles!

If the above dottings of an old soldier, who studies his Bible and notes times and events, be of any import, they go to prove that "the times of the Gentiles" will be brought to an early fulfilment—that is, from the conquest by Chosroes, 612–13, with the prophecy of 1260 years added to it, will be 1872–73, or in about nine years hence.

The prospect of the early fulfilment of this Christian prophecy cannot but afford matter of singular interest to the Jewish people, not only with reference to the promise of freedom to their beloved city from Gentile control, but otherwise involving, as that event undoubtedly does, (Rom. xi.,) consequences of momentous importance to their future, as children of God.

There is also ample food for contemplation by those who have recently attacked the truths of the Bible, and more particularly the truth of the writings of Daniel, with those of the recorder of the last oracles of God to man.

Digitized by Google

The signs of the times indicate that the fulfilment of the prophecy in question—viz., that the times of the Gentiles be accomplished—is much needed to brighten for a little while the hearts of the children of truth. May God, if it seem good to His wisdom, grant it!

Dec. 1863. C. T.

(No. II.)

SIR,—In the first number of this paper it was shewn that, accepting the prophecy (Rev. xi. 2) as commencing from the conquest of Jerusalem by Chosroes, A.D. 612-13, "the times of the Gentiles will be fulfilled A.D. 1872-73."

In Matt. xxiv. 15, the great tribulation which is to befall Judea with the conquest of Jerusalem (as above) is characterised as occurring in point of time with the "abomination of desolation spoken of by the Daniel prophet" being seen to stand in the holy place; and the object of this paper will be to prove what was that "abomination of desolation" verified by Jesus Christ as being in the future of mankind when he referred to it.

I observe, at page 414 of the *Quarterly Journal of Prophecy* for October, that "the times of the Gentiles" and the "abomination of desolation" are both referred to speculatively as events of unknown data. I pray it may not be viewed as presumptuous by our heavenly Father that a humble reader of His Word should endeavour to aid in elucidating the question.

Nothing is more strongly marked or inculcated in Holy Scripture than the utter hatred with which God views idolatry of all kinds. We observe that the objects of such unholy worship, as well as the worship itself, are always termed an "abomination." In 1 Kings, for instance, (chap. xi. 5-7) in two verses only, we read of "Milcom, the abomination of the Ammonites;" of "Chemosh, the abomination of Moab;" and of "Molech, the abomination of the children of Ammon." In Jer. xliv. 2-4, we see it written, "Thus saith the Lord of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness in that they went to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate." Thus strongly does God by His most holy Word teach us what a very jealous God he is, as in like manner He inculcates in the first, the second, and the third commandments of the Decalogue. Jesus Christ similarly teaches that all worship is due to God alone. When Satan tempted Him, he replied, "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Again, in the same spirit of the duty due to Himself alone, God says, (Isa. xlii. 8,) "My glory I give not to another;" and had not Jesus Christ been what Isaiah wrote of Him 740 years before He was born into the world—viz., "the Mighty God" himself, (Isa. ix. 6,) He could never have said to us, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and, "He that hath seen me, hath seen the Father," (John xiv. 9;) and, "I and my Father are one," (John x. 30;) and, "No man cometh unto the Father but by me," (John xiv. 6.) As St Peter writes, (1 Pet. iv. 11,) "that God in all things may be glorified in Jesus Christ, to whom be praise and dominion for ever."

It is to be observed also that Jesus on all possible occasions inculcates the lesson, that however blessed among women His mother was, (Luke i. 28,) in like manner as Sarah was before her, (Gen. xvii. 15, 16,) yet was she but a mere woman after all! At the miracle of the water made wine, He says to her, "Woman, what have I to do with thee?" When the woman in the crowd

Digitized by Google

lifted up her voice and cried, "Blessed is the womb that bore thee and the paps thou hast sucked," He says, "Yea, rather blessed are they that hear the word of God and keep it." Again, He is led to ask, "Who is my mother?" and adds, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and my mother." On the cross He says, "Woman, behold thy son!" And finally, St Paul writes, (Gal. iv. 4.) "God sent forth his Son made of a woman." Matthew (chap. xiii. 55, 56) makes mention of Mary's other sons and her daughters!

In the above paragraph the relative position of the Saviour's mother with mankind is plainly shewn under Gospel teaching; and in the paragraph preceding, the extreme jealousy of God regarding the glory in worship being due to Himself alone, is equally plainly manifested

The 2d, 3d, and 4th verses of the 44th chapter of the prophet Jeremiah, quoted above, speak of what God calls the "abominable thing that I hate," referring to the worshipping and serving of false gods, and in the 22d verse of the same chapter, the subject of the "abominable thing" is further dwelt upon, "Because of the abomination ye have committed, therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, this day." This special abomination, which thus caused the desolation of the land of Israel, is illustrated by the people themselves as follows, (ver. 19,) "When we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings, without our men?" In this act of the Jewish people, the worship of the queen of heaven, defined as an abomination of desolation to Israel, and hateful to God, we have the painful type of the worship of the Virgin Mary as queen of heaven, as set up and inaugurated in the Roman Catholic Church.

In the first ages of Christianity, the investiture of the Virgin Mary with any assumed attributes of perfection was unknown. The evil, however, was early originated, and it appears that in the fourth century her perpetual virginity (against gospel teaching) became a matter of controversy, but it was reserved for Boniface IV. (elected Pope in A.D. 608) to consummate the inauguration of her public worship in the Church; and who, removing the Roman deities from the Pantheon, consecrated the building to Christian worship, and dedicated it to the honour of the Virgin Mary. Thus, as the head of the then Christian Church in Europe, authoritatively setting up in God's holy place this abomination of desolation, making desolate the spiritual Israel of God, and causing the praises and prayers daily due to God alone to become void, by being rendered to an idol, the creation of the man who assumes that he sits in God's seat on earth as the head of the Christian Church.

Such appears, under the dottings of an old soldier, to be in reality the abomination of desolation spoken of by the prophet Daniel, as referred to by the Saviour in Matthew, (chap. xxiv. 15-21,) and again in Luke, (chap. xxi. 24,) as connected with the great tribulation to befall Judea, and the treading down of Jerusalem, "until the times of the Gentiles be fulfilled," which is more particularly explained in the first number of this paper. It will then be seen, as referred to in the first paragraph of this paper, that the times of the Gentiles will be fulfilled in A.D. 1872-73, whilst the termination of the 1290 years of Daniel (Dan. xii. 11) will be thirty years later. But Daniel further says, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

As in the days of Noah, so will it be again; but the ark was long building without fruit from the then warned world. Man in his unenlightened state has always retrograded from God; but from the day of Jesus Christ the tree of knowledge has greatly flourished, daily and hourly sheltering more and

Digitized by Google

more of those who strive to love God, and to walk in His laws which He has set before us. C. T.

Upper Norwood, *Dec.* 1863.

P.S.—It does not appear irrelevant to the above to refer to another prophecy by St John in Revelation, (chap. x. 6,) which reads in apparent proof of the correctness of the above specified time for the setting up of the "abomination of desolation." The first *complete* Bible published and made open to the world was that of Miles Coverdale, in the year 1537, the year after his death. The angel on the occasion referred to swears, "that there shall be time no longer;" and if "time" be, as supposed, a year, and each day a year, then will 365 years from the opening to the world of the *first complete Bible*, in A.D. 1537, expire with Daniel's 1290 years in A.D. 1902. Some chronologists calculate that the world is now in the sixtieth century, about one hundred years older than is generally accepted. C. T.

Poetry.

JUBILATE.

O quando lucescet tuus
Qui nescit occasum, dies
O quando sancta se dabit,
Qui nescit hostem patria!—*Old Hymn*

The night-shades have begun their flight,
The mists are passing into light,
The morning star is on the height;
Jubilate!

Adown the dark crag's sea-stain'd steep
The daylight has begun to creep,
The clouds are wakening from their sleep;
Jubilate!

Round the still sweep of list'ning skies,
The voice of the Archangel flies,
Bidding the blessed dead arise;
Jubilate!

Like sparkles from the glassy sea,
Or gleams of far eternity,
The signs of coming joy we see;
Jubilate!

The battle has been fought and won,
The sad, long work of sin undone,
The age of righteousness begun;
Jubilate!

The chains are on the Tempter now;
Of God and man the broken foe
Lies in eternal dungeon low;
Jubilate!

Digitized by Google

Silent the storm of passion now;
Cool'd the hot air of strife below;
The strong before the feeble bow;
Jubilate!

See on yon green and silent plain
The idle sword, the broken chain;
And rust, not blood, is in their stain;
Jubilate!

The reign of peace and truth has come;
Christ on His earth has found a home,
And Israel rests, no more to roam;
Jubilate!

Death, the last enemy, is slain,
Life in its joy has come again,
And love resumes its ancient strain;
Jubilate!

Several articles and reviews are postponed for want of room.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1864.

ART. I.—CHRIST AND HIS PREMILLENNIAL ADVENT THE GREAT SUBJECT OF THE PROPHETIC SCRIPTURES.

IT should never be forgotten that prophecy is a gracious gift of the Lord, which He vouchsafed to His people to comfort them, and to cherish hope amidst their conflicts and troubles, and to brighten thereby their otherwise dismal future. Peter calls "*prophecy the more sure word;*" and says, "*Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*"

This "day star" is Christ, (Rev. xxii. 16.) He calls Himself "the bright and morning star." At His second coming in glorious majesty, this bright and morning star will arise in the hearts of His own. He will "seal up then the vision and prophecy," by fulfilling all that the "holy men of God spake" concerning Christ and His glorious kingdom.

Genesis iii. 15 constitutes the keystone of all prophecy about Christ. It was given to our first parents immediately after the fall—yes, given, after their deplorable excuse for having transgressed God's positive command—and after God had pronounced a curse upon the serpent as the cause of their disobedience and lamentable fall. Hence it is a *free* and *gracious* promise—a *gospel message* of salvation to Adam and Eve—expressed in these words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This gracious promise of God must have proved unspeakable comfort to our first parents and their believing offspring, amidst their

Digitized by Google

bitter regrets and manifold trials. It was the guiding star and only light of the patriarchs in their almost hopeless situation and painful experience, till it pleased God to enlighten their dark future by multiplying His gracious promises to Abraham and his seed, in whom "all the families of the earth were to be blessed." How eagerly our first parents must have looked to the fulfilment of this promise of God may be gathered from Eve's words at the birth of her first-born, (Gen. iv. 1,) "I have gotten the man the Lord" (Hebrew.) Alas! how grievously they were disappointed, for he proved the very seed of the serpent! This disappointment, however, did not make them give up their hope. Even after their pious son Abel was cruelly murdered by his own brother Cain, and the seed of the serpent increased around them, they only clave to the Lord the more steadfastly; for we read, Gen. iv. 26, "Then began men to call upon the name of the Lord," or to call themselves *by the name* of the Lord. Now, the name of the Lord is His manifested self,—in another word, Christ, whom St John calls the λόγος, (word,) by whom the invisible God manifested Himself from the beginning to mankind, and "through whom He created the world."

How far the knowledge of this promised Deliverer was preserved among the antediluvian patriarchs we cannot determine. But we read in the New Testament of Enoch, the seventh from Adam, that he saw by the spirit of prophecy, not only the *first* coming of Christ, but likewise His *second* advent. Thus, Jude, ver. 14, 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, ... and of all their hard speeches which ungodly sinners have spoken against Him."

Lamech, also, at the birth of his son Noah, said, "This same shall comfort us concerning our work and toil of our hands." He evidently referred here to the effects of the fall, for he adds, "because of the ground which the Lord hath cursed."

Among the postdiluvian patriarchs, the knowledge of this promised Deliverer wonderfully increased as the time of His appearance drew nearer. To Abraham He was made known as the person through whom "all the families of the earth shall be blessed." Abraham, moreover, "rejoiced to see the day of Christ: and he saw it, and was glad," (John viii. 56.) Probably he saw by the Spirit, not only His first coming *to save*, but also His second *to reign*.

Jacob, in blessing his sons, not merely pointed out *the tribe*

Digitized by Google

from which the Messiah should spring, but likewise intimated *the time* when He should appear; saying, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be," (Gen. xi. 9, 10.)

Moses, the most highly favoured of the Lord, both saw the Lord face to face, and prophesied of Him, saying, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken," (Deut. xviii. 15.) This passage Peter applies to Jesus Christ, (Acts iii. 19, 23,) where he refers not only to Christ's first coming, but also to His second advent.

Then from David onwards the prophecies concerning Christ multiply and become more special. They point out not alone *the tribe of Judah* from which He should descend, but *the particular house* of that tribe—that of David, "the man after God's own heart." He was honoured to have Christ called "his son according to the flesh;" hence none of the prophets sung more sweetly, and spoke more in detail of all that Christ was to achieve by His *suffering, glorious triumph over His enemies, and exaltation.* David describes the sufferings of Christ on the cross with a minuteness and detail as if he had been an eye-witness. His psalms abound with the most precious prophecies of Christ. Particularly His conquests over His enemies—His exaltation—His kingdom, and glorious reign, are portrayed in the most glowing strains.

Isaiah next, the evangelist of the Old Testament, though living about 750 B.C., speaks of the birth of the Messiah as if all were passed and enjoyed in his days. His words are, "For unto us a child is born, unto us a son is given;" and of His character and reign he says, "And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," (Isa. ix. 6, 7.) In chap. liii. he gives us a most graphic description of the life, sufferings, and ultimate triumph of Christ. As the Twenty-second Psalm presents a most faithful picture of the last hours of our Saviour's life, so this chapter of His whole sojourn upon earth. And this description is so true to life that many unsanctified persons have thought it impossible for the prophet to give such an accurate account of our Saviour's life so many years before He was actually born. Altogether, the prophet Isaiah has furnished us with the most wonderful description of our Saviour's whole life, kingdom, and glory, such as no other prophet has given. Wilful blindness only can fail to recognise Jesus of Nazareth therein.

Digitized by Google

The prophet Daniel was greatly favoured in his visions with revelations concerning Christ and His kingdom. He acquainted his people with the *exact time*—the *very year*—when the Messiah was to be cut off, or die for the sins of His people, (Dan ix. 24-26.) He likewise speaks of His dominion, kingdom, and glory, (chap. vii. 13, 14, 18-27; also, chap. ii. 44, 45.) And (chap. xi. 36-45) he foretells the doings of the "*Wilful King*," or the great Antichrist, and his destruction. In chap. xii. 1, 10-13, he predicts the great tribulation which will befall his people, and will precede their national restoration, and the ushering in of the Millennium. Ver. 2, 3 evidently refer to the first resurrection.*

Zechariah xiii. 8, 9, (comp. Matt. xxiii. 33-39,) xiv. 1, 2, having spoken of the great tribulation of His people, (comp. Matt. xxiv. 21, 22,) describes Christ's actual premillennial advent, with its solemn results, xiv. 3-15; and the ushering in of the "Sabbatism," or millennial rest of His people, ver. 16-21, (comp. Heb. iv. 8, 9.)

Now, if the Jews in our Saviour's time had but had these leading points of prophetic truth before their minds, and had compared them with what they saw in Christ, they could not have acted towards Him as they did. They were ignorant of prophecy, and were devoid of a scriptural knowledge of the character of their Messiah. And in the beginning this applied equally to the disciples of our Lord. They were ignorant of the Scriptures; of the character of Christ; of His kingdom, and of His glory, till the Holy Ghost enlightened them. Our Saviour had to reprove them, even after His resurrection, saying, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," (Luke xxiv. 25-27.)

How fatal this ignorance and misinterpretation of the prophetic Scriptures was to the Jews, we all know; and what sufferings it entailed upon them is matter of history, and more or less witnessed to the present day. The effects of this palpable ignorance of the Scriptures were very baneful even to the disciples of Christ; as, for instance, in reference to His resurrection. They had well-nigh given up all hopes regarding this important event, solely in consequence of their ignorance of prophetic truth. This was the reason why our Saviour reproved them so sharply.

* Comp. the note on this passage, page 127 of this Journal, for April 1863. Article, *The First Resurrection.*

Digitized by Google

Ignorance of Scripture is far more injurious to us than we are apt to think; for it lies at the root of all our errors, both in *faith and practice.* How shall we look for Christ's second coming, and "our being gathered unto Him," unless we *study* the prophecies relating to that glorious event? And how shall we look for and "hasten the coming of the day of God," unless we *believe* what He has foretold, which is calculated to lead us to a knowledge of its speedy appearance? The apostle Paul tells us that "unto them that *look for Him* shall He appear the second time without sin unto salvation." May we not be found among them who say, "Where is the promise of His coming?"

It is remarkable to observe the strict adherence of our Lord to the Scriptures. His whole life on earth may be said to have been one constant fulfilling of some prophecy or declaration of Scripture. He considered His suffering and death necessary, not because of some secret intimation of God, His heavenly Father, but because the Scriptures had foretold that "Christ should suffer, and then to enter into His glory." He resigned Himself to every trial and suffering, because the Scriptures were thereby *fulfilled,* the salvation of Adam's fallen race *effected,* and God, His heavenly Father, *glorified.* He was ready to submit to all that had been foretold of Him by the prophets; and the moment the last prophecy concerning His first coming was accomplished, He said, "It is finished;" and "then He bowed His head, and gave up the ghost." In His resurrection, Christ confirmed the authority of the holy Scriptures. As alluded to, the prophets had most minutely predicted both the suffering and the glory of Christ. The very first prophecy (Gen. iii. 15) represents Him as a suffering as well as a conquering Deliverer—"He was to bruise the serpent's head, and it was to bruise His heel." The whole Old Testament testifies of Christ. "The prophets inquired and searched diligently, who prophesied of the grace that should come unto us: searching what, or what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Christ himself said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." In Luke xxiv. 45, 46, we read, that our Saviour opened the understanding of His disciples, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And, beginning at Moses, and the Prophets, and the Psalms, He

Digitized by Google

expounded unto them the things concerning Himself. Thus He attested the Bible as a Divine revelation, which unenlightened men dare to question in these days of so-called superior light! It is worthy of observation that there is hardly a book in the Old Testament where there is not some allusion made to Christ. Either His first or second coming is spoken of; and sometimes both these events are referred to in the same passage, as, for instance, Isa. ix. 6, 7, lxi. 2. The facts recorded in the New Testament concerning Christ and His kingdom are but the fulfilment of the prophecies contained in the Old Testament, of which many are yet unfulfilled. These, however, will be accomplished *literally,* as those were which have been fulfilled in the first coming of Christ. Let us learn, then, the imperative duty of studying the holy Scriptures, particularly those portions that have reference to Christ's second coming, in order not to be overtaken by that event unawares. His premillennial advent is frequently compared to the coming of a thief, who gives no notice beforehand.

And in approaching the Word of God, we should lay aside all our preconceived notions, and, above all things, implore the aid of the Holy Spirit, who, as its author, can alone unfold its solemn truths, and lead us to the right understanding of them. Peter tells us that "prophecy came not in old times by the will of men: but holy men of God spake as they were moved by the Holy Ghost," (2 Pet. i. 21.) A most profitable way of reading the Bible is to compare scripture with scripture. We shall thus find that what one prophet omits the other supplies; and shall obtain a complete picture of a given event; for the prophets in their visions saw often the same thing, but from different aspects, and described no more than was shewn them.

This was evidently neglected by the disciples of our Lord; for they *must* have had some knowledge of our Saviour's death and resurrection on the third day; because He told them of these events before they took place. They lacked a scriptural knowledge of them. Hence their faith in His resurrection had well-nigh made shipwreck. As the disciples were "slow of heart to believe all that the prophets had spoken" concerning the first coming, so are many otherwise sincere Christians highly blameworthy, and expose themselves to great danger for not believing what the same prophets have spoken respecting Christ's second premillennial advent in glory.

All will be fulfilled exactly as the Holy Spirit has caused

Digitized by Google

it to be written—as *literally* as those scriptures have been fulfilled which referred to our Lord's first coming.

Should the question be raised, Why was it necessary for Christ to suffer, and then to enter into His glory? We simply answer, *That the Scriptures might be fulfilled.*

The penalty declared by God against the transgression of our first parents was death—temporal and eternal death. God's words are, "For in the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die," or dying, thou shalt die.

Would Christ, therefore, undertake the cause of Adam and his race, He must suffer what they would have had to suffer for ever. God's word cannot be broken; whatever He has said will come to pass. Rather must His well-beloved and eternal Son become man, and suffer and die for man His creature's sins, than that His word should be set aside. "Without shedding of blood," saith St Paul, "there is no remission." The death of Christ was exhibited in types and figures from the earliest times. All the sacrifices from Adam, Abel, and Noah, down to the very time when Christ actually appeared, pointed out *a suffering* Messiah. The prophets foretold most distinctly not only the *certainty*, but likewise the *manner* of His suffering; as, for instance, that He should die a *violent* death, by "being brought as a lamb to the slaughter;" and by "being taken from prison and from judgment;" and that one of His own disciples should "lift up his heel against Him." Again, "*the price*" at which He should be valued, the *parting* of His garments, as well as the *indignities and cruelties* which should be committed against Him, both *before* and *at* His crucifixion,—these were all made the subject of prophecy. Now, these, and so many other things foretold of Christ by the prophets, the Jews *ought* to have known, and therefore recognised in Jesus of Nazareth their long-expected Messiah. But they rejected Him, *not knowing or misinterpreting* their own Scriptures, and thus brought upon themselves God's heavy displeasure, and consequently have been the outcasts from His presence to this day. And they are a solemn warning to all who follow their example in our days.

It is in vain to ask farther why God, as *a God of love*, should have made such a revelation of Himself as to render it necessary for His only-begotten Son to die for the sins of this world. God is likewise a God of *holiness and justice;* and these perfections of God being violated by man's wilful transgression, required an atonement: one perfection of the Deity cannot be exercised at the expense of another. God's justice

Digitized by Google

condemns the sinner; according to it he must die. Would, then, God save man, which He solemnly covenanted by oath and promise, He must find a remedy in Himself; for all the world offered none,—He must become man, suffer and die, in order to redeem us. Hence, St Paul says, (Heb. ii. 10,) "For it *became* Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." This is a truly wonderful assertion: for God to place Himself in such a position, that it could be said, *it became Him to do what He did for man!* And Christ, in order to undertake for us, had to take upon Him our nature; wherefore the apostle says farther, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Thus it will appear that the suffering and death of Christ were the great object of His first coming. He, as the stronger, had to overcome the strong one in man's nature, and thus to deliver us who believe from Satan's power, death and hell. Now, "mercy and truth meet together, and righteousness and peace kiss each other."

And *to seal and confirm* this great salvation, Christ must be *raised from the dead, and invested with dignity and glory.*

The work of the Jewish high priest was not finished when he had shed the blood of his sacrifice; he must carry that blood within the vail, and sprinkle it *upon* and *before* the mercy-seat; nor, till this was accomplished, could he come out to bless the people. Thus must our great High Priest not only offer Himself a sacrifice for our sins, but "enter into heaven with His own blood," and, together with that blood, present also the incense of His intercession. Without this, His work would have been unfinished, and hence of no avail. But how could this have been accomplished had He not entered into glory? Besides, on His ascension depended the coming of the Holy Ghost. He told His disciples, "It is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you."

Thus solid is the believer's hope of his *present* salvation and *future* glory. Had our Surety not been liberated from the prison into which He went for us, we should have reason to fear that His work on our behalf was not accepted, and that the Scriptures, which foretold His sufferings and exaltation, could not be relied on. But if we can trace the strict fulfil-

Digitized by Google

ment of Scripture in every event of our Saviour's life, death, and resurrection, we have the surest proof that His work was accepted, and that our trust in Him rests on an immovable foundation.

Blessed be the God and Father of our Lord Jesus Christ, our redemption is complete,—our debt is paid,—our Surety has triumphed over all our enemies. He is seated at the right hand of the Majesty on high, as our glorified Head and great High Priest, "ever living to make intercession for us." And *thence we look for His return* "with His mighty angels, and with ten thousand of His saints, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" .... while at the same time "He will be glorified in His saints, and admired in all them that believe."

And as the first coming of Christ, with its blessed results, was clearly foretold and minutely described, so is His second advent. All the events connected with this solemn act are distinctly recorded by the prophetical writers both of the Old and New Testament. Our space will allow us, however, no more than to allude briefly to such passages which treat on this important subject.

We have already referred to that remarkable prophecy of Enoch, recorded by Jude, ver. 14, 15, which shews that this great saint—for it is said of him that "he walked *with* God; and was not, for God took him"—had a prophetic vision, in which he saw the premillennial advent of our Lord; for *then*, those characters spoken of by Jude will be judged. (See Rev. xix. 15-21.) The state of the world at the close of this dispensation will resemble that before the flood. (See Matt. xxiv. 37-39.) It ought to be observed that, at the postmillennial judgment, recorded Rev. xx. 11-15, there are no ungodly *living* persons spoken of. They will be swept away with Satan, when "he will be cast into the lake of fire and brimstone," at the close of the Millennium, (Rev. xx. 7-10.)

The wonderful declaration of Job may be mentioned in this connexion, (Job xix. 25-27.) His words are, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet *in my flesh* shall I see God: whom I shall see for myself, and *mine eyes shall behold*, and not another." Job appears to have had a knowledge of the premillennial advent of Christ; for, after that event, the Lord will not stand upon this earth,—"He will sit upon a great white throne, and from His face heaven and earth will flee away," (Rev. xx. 11.)

Digitized by Google

We will now quote some of the passages in the Psalms, and other prophecies, which refer to Christ's second coming:—

Ps. xlv. 3-5, lxxii., xcviii. 7-9, cx. Then Isa. ii. 2-4, xxiv. 1-6, 19-23, xxvi. 20, 21, xxx. 26-33, xxxiv. 1-8, lxiii. 1-6, lxvi. 15, 16. Ezek. xxxviii, and xxxix. to be compared with Dan. vii. 13, 14, ii. 44, 45; Joel iii. 1, 2, 9-12; Hab. iii. 2, 7, 10-15; Zeph. iii. 8; Hag. ii. 6, 7, 22; Zech. xiv. 3-9; Mal. iv. 1-3. These several scriptures, upon comparison with their contexts, will be found to have reference to Christ's premillennial advent. For they stand all more or less connected with Israel's *national* restoration and *millennial* blessedness—events which must be premillennial; because, after the Millennium, there is no room for the blissful state connected with them. For instance, as predicted in the following passages:—Isa. lx., lxi. 5-11, lxii., lxvi. 7-14, 20-22; Jer. xxiii. 5-8, xxxi.; Joel ii. 19, 20, 23-27; compare ver. 28-32, iii. 16–18; Zeph. iii. 16-20; and Zech. xii. 1-5, 10-14, &c.

From the passages treating on the second advent of Christ, found in the New Testament, we will select some of the principal ones.

For the better understanding of them, however, we would observe that, as there is great similarity between the judgment ending in the destruction of Jerusalem and the dispersion of the Jews throughout the world, and the premillennial judgment of Christ on the antichrist and his adherents, so there will be great similarity between the premillennial judgment and the last great assize, ending in the new creation of heaven and earth, and the consummation of all things. There will be found a similarity in all God's judgments, whether *past* or *future*. The non-observance of this similarity, or parallelism, between two great series of events has led to much confusion of prophetic interpretation.

Keeping these facts in view, we shall be preserved from the error of applying exclusively to the destruction of Jerusalem what applies mainly to Christ's premillennial advent, and from referring passages *solely* to the winding up of all things which have reference *to both* Christ's premillennial judgment and His final judgment after the Millennium.

For instance, Matt. xxiv. and xxv. to verse 30, with their parallels, while they have a distinct reference to the destruction of Jerusalem, *mainly* apply to Christ's premillennial advent. By no legitimate interpretation can they ever be *exclusively* referred to the destruction of Jerusalem, as some expositors have done. Things fulfilled at the destruction of Jerusalem will be acted over at Christ's second coming. How-

Digitized by Google

ever, with this difference, that the premillennial judgment will be extended over the whole Roman world, and not be limited to the land of Palestine. We should ever recollect that the Jews are a typical people in all that pertains to their history, their religion, and their national distinctions. Not to notice these things must inevitably lead us to wrong conclusions in interpreting prophetic truth, and betray us into grievous errors.

Acts iii. 19–21 contains a striking declaration of Christ's premillennial advent. It speaks of "times of refreshing from the presence of the Lord" for the Jews, which can only refer to their millennial blessedness; and Peter confirms, in this remarkable passage, the Old Testament prophecies as being premillennial, by saying, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth *of all His holy prophets since the world began.*" It is indeed a question whether any of the Old Testament prophets prophesied of events beyond the Millennium. They all stop there.

1 Cor. xv. 22–26, the chapter treating, as a whole, on the resurrection of the dead, states in this passage the *order*, as it regards time,—"Christ the first-fruits, *afterwards they that are Christ's at His coming.*" If any ask, What coming? we answer, His premillennial coming; for, in Rev. xx. 4, 5, where the first resurrection is spoken of, we read of the primitive martyrs, and of those who have not worshipped the beast, neither his image, neither "had received his mark upon their foreheads, or in their heads;" that "they lived," or were raised, "and reigned with Christ a thousand years." "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." To this the apostolic prophet adds, "Blessed and holy is he that hath part in the first resurrection; on such the second death" (or the resurrection to judgment, ver. 11–15) "hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Now, it appears to us that the passage, 1 Cor. xv. 24–26, "*Then cometh the end,*" &c. refers to the same event as Rev. xx. 11–15. We are taught, therefore, in these Scriptures *two distinct* resurrections. The *first* unto life; the *second* unto condemnation, or to judgment. And the first will be premillennial, and the second postmillennial; and to those who partake in the first, apply our Saviour's words, "He that heareth my word, and believeth on Him that sent me, *hath everlasting life, and shall not come into condemnation,* (Gr. κρίσις,) *but is passed from death*

Digitized by Google

unto life." Between Christ's second coming, therefore, and "the end," there will intervene a thousand years, or the Millennium. Again, 1 Cor. xv. 51, 52, and 1 Thess. iv. 14–17, have reference *not* to a *postmillennial*, but to a *premillennial* resurrection, being the same as mentioned Rev. xx. 5, 6. There is no judgment spoken of in connexion with the subject of these scriptures. Those that share in the first resurrection shall be priest-kings of God and of Christ, and reign with Him a thousand years. Now, these offices must be exercised *before* the judgment, Rev. xx. 11-15, because, *after* that, Christ himself "will deliver up the kingdom to God, even the Father;" and the consummation of all things will take place. They must therefore reign with Christ during the Millennium, as Rev. xx. 6 declares. Hence, the first resurrection and the saints' reign with Christ are necessarily premillennial events.

2 Thess. i. 7-10, ii. 1-12, are likewise passages teaching the premillennial advent of Christ. His coming, here foretold, has for its object the execution of judgment upon those that know not God, and that obey not the gospel of our Lord Jesus Christ; the destruction of the great antichrist and his hosts, (Rev. xix. 19-21;) the casting of Satan into the bottomless pit, with his legions; the taking account of His servants, and rewarding them according to their faithful employment or non-employment of their several talents, (Matt. xxiv. 14-30;) and the ushering in of the Millennium.

2 Pet. iii. 7-12 is perhaps the only passage which *seems* to favour the postmillennial advent of Christ, (comp. Isa. xxxiv. 4,) because it speaks of the dissolving of the elements, which appears to be a postmillennial act. But, taking into consideration that the prophets frequently represent *the end from the beginning* in their visions, Peter's statement is not difficult to reconcile with the premillennial advent of Christ.

The prophets saw their visions lying before them, as in a landscape, in which they viewed the *present* and the *far future* all at once; and not unfrequently the future had greater attractions than the present, as was the case with *the suffering* and *reigning Messiah.* They described Him under the latter character with greater vividness, and more in detail, than under the former. Peter himself comprehended *the beginning and the end of the gospel dispensation,* in applying Joel's prophecy, on the day of Pentecost, to what took place then. We know that the *whole* of that prophecy was not fulfilled on that occasion, but will be fully accomplished at the close of this dispensation. The Holy Spirit was poured out upon the apostles and other believers; but "old men did not

Digitized by Google

dream dreams, nor young men see visions;" neither did "the Lord shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Neither was "the sun turned into darkness, nor the moon into blood." However, these things shall take place at the close of this dispensation. In Matt. xxiv. 29, 30, we read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." (See also Mark xiii. 24-26; Luke xxi. 25-27.) In Isaiah lxi. 2, we meet with a similar instance, where an event comparatively near in the prophet's time, and one far off, are contained in the same verse. "*The acceptable year of the Lord, and the day of vengeance of our God.*" Our Saviour, in reading this passage in the synagogue of Nazareth, stopped at "the day of vengeance of our God." "The acceptable year of the Lord" was then present, but the day of vengeance far off. Another passage of this kind we have in Isa. ix. 6, 7. "*The government*" of this child born, and this Son given, and "*His sitting upon the throne of David,*" are events yet future. *Christ sits now upon His Father's throne,* (Rev. iii. 21.) But *at His second coming He will sit upon His own throne,* as He declares, (Matt. xix. 28.) "All power in heaven and in earth" is given to our Lord, which He employs now *invisibly;* but at His second coming He will *manifest it before the world.* "He will then be revealed from heaven, with His mighty angels," and come "with great power and glory." Our Lord, when crying upon the cross, "It is finished," did "spoil principalities and powers, and made a shew of them openly, triumphing over them in Himself." Nevertheless, the devil is still at large, as we know; and he will increase his opposition against the Lord and His people as the last days draw near, (see Rev. xii. 12,) till he be shut up in the bottomless pit, which will take place at our Lord's premillennial advent. *Then,* and not till then, will Christ sit upon His *own* throne, and reign as "King of kings and Lord of lords." As there is a space of about two thousand years between the *declaration* of Satan's sentence and the *execution* of it, so there will be a similar period between Christ's *vouchsafement of universal power* and the *actual public manifestation of the same.* During this interval "the fulness of the Gentiles" is coming in. The Church of Christ is to be made perfect in the *same*

Digitized by Google

way as her blessed Lord,—she is to pass "through much tribulation" to her glorious destiny. This could not be the case in the absence of Satan's temptations and assaults.

It is not our intention to extend our inquiries to the book of Revelation, which *treats throughout* of Christ's second coming, and of events connected with that occurrence, and is premillennial in all its accounts, down to chap. xx. 6, as we have endeavoured to prove. The remainder is postmillennial. Satan, ver. 7-10, will then be let loose again out of his prison, simply to separate the chaff from the wheat, or bring out those who have become lukewarm during the peaceful state of the Millennium. He and his adherents will, however, not be favoured with anything like a judicial proceeding, but "fire will come from God out of heaven and devour them." Then "the devil that deceived them will be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." *

ART. II.—THE DAY OF THE LORD AND HIS FORERUNNER.

The Scripture says expressly, that before the end of the present dispensation, there will be a time of trial and tribulation such as the world has never yet seen,—a time when the rulers of darkness shall exercise unwonted influence, and stir up wrath, even to the uttermost, when the infidel and ungodly nations shall follow the leadings of one who is mighty to deceive by miracles and lying wonders, and engage in a vast confederacy against God and His Christ. And that time also will be signalised by the manifestation of the irresistible power of the Almighty. For then will the Lord descend to save His people, and to take vengeance on their adversaries. Then shall be the lighting down of His arm, with fury and devouring flame. Then shall be heard the voice of the Lord above the waters, and the trees of the forest shall be bowed, and the powers of heaven shall be shaken. It is a time truly of perplexity and distress of nations, which the prophets have

* For farther proofs on the premillennial coming of Christ, we refer the reader to "*Extracts on the Premillennial Advent of Christ,*" of the April Number of this Journal, (1864,) page 195; and for other useful hints and facts regarding the character of this dispensation, signs of the times, &c., we would direct attention to "*A Sequel to an Advent Tract,*" addressed to Inquirers, by the Rev. H. A. Gilbert. London: Simpkin, Marshall, & Co. Reviewed in this Journal, in the above Number, page 176.

Digitized by Google

especially characterised in their most sublime predictions as "the day of the Lord."

That great and terrible day of the Lord is often spoken of by the prophets in clear and definite terms. It is the day when the Lord shall arise to shake terribly the earth, (*vide* Isaiah;) when He shall plead with Gog and his armies with pestilence and the sword, (*vide* Ezekiel;) when, after the capture of Jerusalem, and the temporary triumph of the hosts of Antichrist, He shall descend upon the Mount of Olives, and fight for Israel. And the time of His coming is clearly defined. It is after the restoration of the Jews to their native land, when they have been subjected to a fiery ordeal of persecution, when their enemies are leagued to destroy them utterly, and to make void the everlasting covenant given by God to Abraham and his seed. Then shall the Lord look down upon His people, and think upon His holy covenant. The house of Israel shall look with shame and weeping on Him whom they pierced, and acknowledge the Messiah, their Deliverer, as their King; and the prediction of the Psalmist will be fulfilled,—"I have set my king on my holy hill in Zion."

That day of the Lord has not yet come. True it is, that since the predictions of the inspired prophets, since our Saviour delivered His discourse concerning the fall of Jerusalem and the end of the world, there have been many fearful convulsions, many awful catastrophes, which might well cause men to look for the speedy advent of the Messiah. True it is, that already nation has risen against nation, and the great ones of the earth have been bowed down, and the haughty made low. There was the destruction of Jerusalem with its unequalled horrors; the overthrow of the vast empire of Rome. There were the religious wars consequent on the Reformation; and, lastly, there was the fearful convulsion of the French Revolution, whose troubled waves are not yet at rest, by which the whole political and social fabric was agitated. And there have been dire catastrophes in the material creation, tempests devastating the surface, the upheaval of ocean and bursting forth of subterranean fires and earthquakes, sweeping whole cities with their inhabitants into the abyss. The pestilence has held its mysterious course throughout the world, like the destroying angel who smote the firstborn of the Egyptians, silently, yet surely, doing the work of death. And more, there has been, as our Lord predicted, false prophets crying peace, when there was no peace; and false Christs, arrogating to themselves a worship and honour which no created

Digitized by Google

being, no, not even the angels, dare to claim, and calling on the people to trust to other mediators than Christ, and to seek for salvation by other means than His atoning blood. Such things have been, and such things are. And, notwithstanding all this, we cannot but feel a conviction that here is not the end, that a time is approaching when there will be a far greater manifestation of the powers of evil, and the awful words of inspiration, not yet fully applicable to any period of the world's history, will obtain their complete fulfilment. The voice which once sounded in solemn warning from the heights of Olivet, still reasons not alone of "righteousness and temperance; but of judgment to come." And these are truths which it behoves us to know, if we would be found watching when our Lord cometh. For He will come, not as a Deliverer alone, but as a Sovereign and a Judge, to take vengeance on the wicked, and those who know not God. What warrant is there, then, in scripture for the assertions of those who, seeking to exalt the creature instead of the Creator, affirm that a wondrous change will be wrought throughout the world by man's instrumentality, that by the universal preaching of the gospel the nations will be turned to repentance, from the worship of idols to the living God, and thus almost imperceptibly the millennial era will supersede this age of suffering and strife? What does our past experience teach us; what the present aspect of things? Has the preaching of apostle or missionary availed to reform or Christianise the world? Have they done aught, save to gather a few sheep here and there, into Christ's fold; to scatter the seed of the gospel, while waiting God's own time for the harvest? Ay, there will be yet a harvest, a mighty ingathering of the Gentiles; but Omnipotence alone can do the work, and it is only the Spirit of the living God which will bring light out of darkness, and regenerate a fallen world. Man is almost powerless to achieve so mighty a work. Look at the millions sunk in idolatry and paganism, subject to the yoke of the false prophet, to the debasing domination of the Papacy. Look at the few who even profess the faith of the gospel, who hold the doctrine of a pure Christianity. And yet everywhere the strongholds of heathenism and superstition have been assaulted; and men, devoted labourers in God's vineyard, have endured hardship and injury and death, while they sought to preach to the nations the unsearchable riches of Christ. Much have they laboured, and often have their labours been blessed by the winning of many souls to repentance. And still the Church is but a small flock, a remnant gathered out of all lands,

Digitized by Google

"from all people and kindreds and tongues." Evil still predominates, Satan reigns in the hearts of men, spiritual wickedness is enthroned in the high places. And this corruption of sin, this taint of infidelity, this rebellious spirit against God and His laws will increase and be more fully, more openly manifested as the time of the end draws nigh. As it was in the days of Noah, so shall it be when the Son of Man returns to judge the world. Mankind had then corrupted their ways and become wicked exceedingly. The sons of God had yielded to temptation, and been carried away in the general defection, and none remained to bear witness for the Lord save Noah, the preacher of righteousness. But he could not stay the ruin; he only delivered his own family, the little church, whom God shut in the ark. And so "many are called, but few are chosen." Our Lord himself expressly says, speaking of the latter days, "Because iniquity shall abound, the love of many will wax cold;" and "when the Son of man cometh, shall he find faith upon the earth?" And what is the prevailing spirit of our age? Is it not strangely accordant with these solemn words of our Saviour? There is doubtless a great increase of knowledge, a great development of intellectual power. But is that knowledge sanctified by the Spirit of God? is the aspiring intellect subordinate to the higher teaching of God's revealed Word? We fear not. The schooolmaster is indeed abroad, but seldom is the fire on the altar hallowed. There is a doubting and mistrust, a tampering with sacred things, a prying into sacred mysteries; not with feelings of awe and reverence, and of conscious weakness, but with the proud spirit of the rebel archangel, daring the Almighty to prove the truth of His word, seeking to climb to heights inaccessible to human power, and, as it were, to snatch the fire from heaven. Thus reason usurps the place of faith, and the world consecrates its idol, and bows down before it with strange incense as the infatuated multitude did of old on the plains of Dura. Are these mere ungrounded assertions? What does the prevailing literature of the day teach us? Read Carlyle, read Emerson, the mystic writings of the German school, the sophistry of our Tractarians, the open infidelity of Colenso. Do they not all proclaim their homage to a power? And to what power do they bow down? It is to genius, reason, the human mind, the comprehensive intellect which dares to soar into regions far beyond human ken. These be thy gods, O Israel! Is not all this a preparing for a foreshadowing of a power which shall yet arise, based upon subtlety and craft and cunning devices, upon high

Digitized by Google

pretension and hero worship? Does it not prelude the advent of one who, exalted into the place of God, shall think to make himself equal with God, by signs and lying wonders, by changing times and seasons—even of him whom the Lord, and the Lord alone, can destroy at His coming by the blasting of the breath of His wrath.

Therefore, since these things are so, since our boasted improvements and advance in art and learning and science tend not to the real saving advantage, but rather to the moral deterioration of the ways of mankind; since infidelity is rife, and the strongholds of heathenism and superstition are rising like the cities of the Anakim, high and fenced up to heaven; since earnest and persevering Christian men can do little to stem the tide of general corruption, and wicked men wax worse and worse, deceiving and being deceived; there remains but one resource, one refuge for suffering humanity—the Lord must come. He alone can solve the problem of six thousand years, He alone can overcome the adversary, can rebuke the storm, and say to the troubled waters, "Peace, be still!" But not as it was before, so shall the second coming of our Saviour be. For then He came as the despised and rejected of men, as a man of sorrows and acquainted with grief. Now He will come as a monarch, as conqueror, surrounded by the hosts of heaven. Then He endured humiliation and an ignominious death. Now He comes to take vengeance on His enemies, to rule the nations with a rod of iron, to overcome Satan and his powers. Now death shall be swallowed up in victory. This is the time which the earnest expectation of the creature has long waited for, when the promise given to Adam at the gates of Paradise shall be realised, and the seed of the woman shall finally crush the serpent's head.

That day of the Lord will come upon a careless and unthinking world like a thief in the night. They will be eating and drinking, marrying and giving in marriage. How characteristic is this description of a godless, unbelieving age, of a generation devoted to sensual enjoyment and material cares! But far different is the case with the servants of God, with those who, believing in His revealed Word, look with joyful hope for His coming. They will mark the budding of the fig-tree, and lift up their heads, for their redemption draweth nigh. They will look for the signs which God has given, for the restoration of Israel to their land, for the outpouring of the Spirit, for the sudden rise of a mighty infidel and antichristian power, for the concentration of the nations under one head, and the gathering of the hosts to battle—"multi-

Digitized by Google

tudes, multitudes in the valley of slaughter," for the Lord will come down to plead with all flesh.

When the Jewish nation have been again restored to their land, partly by the agency of the Gentile powers, but chiefly, we believe, owing to irresistible impulse, divinely communicated, urging them onwards to their ancient homes,—they must undergo much suffering and tribulation. As it was in former days, when they trusted vainly for help in the shadow of Egypt, so it will be now. Their Gentile allies will prove to be deceitful, and the rage of the Antichrist will finally seek to accomplish their destruction. Then shall come a time of fiery trial, even that time predicted by Daniel, "When many shall be purified, and made white and tried; but the wicked shall do wickedly;" a time of which our Saviour said, that then "shall there be great tribulation, such as was not since the beginning of the world, no, nor ever shall be." But in the hour of their utmost despondency, a gleam of light suddenly penetrates the darkness. A voice is heard in the desert of one speaking in tones long forgotten, proclaiming again the message of mercy to a people long alienated, but now called into remembrance before God. The voice proclaims, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." It cannot be said that the time predicted by our Saviour has yet arrived, for the prophecy refers to a far greater trial—to a more awful catastrophe than the destruction of the Jewish city and nation by the Romans. Neither can it be said that the voice has yet been heard proclaiming to Jerusalem that her warfare is accomplished, and her iniquity pardoned. True, that voice has been referred in the New Testament to the preaching of John the Baptist. But although John did, undoubtedly, prepare the way of the Lord, by preaching the baptism of repentance, and calling on the people to make straight in the desert a highway for their God; yet he could not announce pardon to those who had not yet filled up the measure of their fathers—to an ungodly generation, who rejected and crucified the Lord of glory. Surely the just punishment was yet to be meted out; they were to receive at the Lord's hand double for all their sins. We understand, therefore, that the prophecy of Isaiah has a deeper meaning and a further signification; and although partially fulfilled when John the Baptist, preaching in the spirit of Elias, announced our Saviour's first coming, yet its complete fulfilment must belong to a time still future, when another forerunner

Digitized by Google

shall proclaim the advent of the Messiah as the deliverer of this people—when the vail shall be taken away—when their sins and iniquities shall be remembered no more.

And who is this forerunner, whose awful voice, resounding through the wilderness and along the mountain heights of Judea, shall summon the nation of Israel to turn from their idols, and prepare to meet the living God? Who shall awaken them from the long slumber of death? Who, when iniquity abounds, shall confront the Antichrist in the full pride of his power, and denounce the guilt of those who bow down before the abomination which maketh desolate? Who shall challenge the contest with the powers of earth and hell, confident in the strength of the Keeper of Israel, even as when the shepherd-boy of Bethlehem challenged the Philistine? "Thou comest to me with sword, and spear, and shield," with all the pageantry and pomp of earthly power; "but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast despised." Let Satan and his powers look to it well when that challenge is again sounded forth by the messenger of Jehovah in behalf of His chosen people. Let them look to it, for the terrible day of the Lord is at hand.

The last words of the Old Testament bequeathed to the Church of Christ by the Holy Spirit are these:—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," (Malachi iv. 5–6.)

The Spirit, then, saith expressly that Elias will come; and so we believe, and so the Jews believe, who have understood as literal all the prophecies relating to the restoration of their nation, and the second coming of their Messiah, although they could not believe in those which spoke of His sufferings and death. And if we search the whole record of Scripture, where shall we find one so especially fitted for the duty of recording the last witness for Jehovah against an infidel monarch and an ungodly people, as he who, nurtured, not in kingly courts or royal palaces, but amidst the scenes of the desert, partook in his fearless, unbending nature of the sublimity and rugged grandeur of his solitary home; and hesitated not, at the command of his God, to encounter the wrath of an infatuated king, and to denounce the judgments of the Almighty against the idolatrous worshippers of Baal? Who so well fitted for his mission as the prophet of Horeb,—whose voice made the monarch of Israel tremble, even amidst the scene of his

Digitized by Google

ungodly triumph, in the vineyard of Naboth—whom Ahab called especially his enemy—the enemy of one who, more than all the rulers of Israel, might be considered to be a type of the future Antichrist? for of him it is recorded—"There was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord."

In the Divine administration of this world, (and that God does regulate the affairs of mankind as the sovereign ruler of all is clearly proved by the records of history,) nothing is more apparent, and more worthy of our admiration, than the manner in which men have been trained up, educated, and especially qualified to fulfil the certain mission allotted to them. God keeps His chosen ones in reserve, hid, as it were, in the desert, like Moses and Elijah, until the time comes when He sends them forth to do His bidding; and woe to them if, when thus divinely appointed and ordained, they shrink from the work, if, distrustful of their powers, they hold back, and plead the weakness of the flesh, their slowness of speech and stammering tongue. God still urges them forward. Woe if they preach not the gospel! But He also gives them strength and power to endure the trial. "My strength is sufficient for thee." And thus Moses, who was the meekest of mankind, withstood the fury of Pharaoh, and the menaces of the rebellious Israelites. And so it has been in every age: God has armed His warriors, and sent them out harnessed to the battle. Never alone, never in their own might, have they been called on to contend with the adversary. And thus have they gone forth, conquering and to conquer, with a holy boldness, with a sure and certain trust, such as Joshua displayed when he called on the sun to stand still; such as David when he defied the Philistine; such as the apostles before the Sanhedrim; as Luther, who, before the assembled kings and rulers, dared the utmost rage of the Romish hierarchy, confident that the God in whom he put his faith would deliver him from the mouth of the lion. These men, all divinely commissioned, accomplished the work which God gave them to do. And God has still a great work to be done, a great mission to be accomplished. For ungodliness will come in like a flood.

And when that time shall come, as come it must, for the Lord's controversy with the nations is not ended; when Antichrist is exalted on his throne, like the monarch of Babylon, king of kings, and his image is set up, like that on the plains of Dura, for the multitude to adore; when God looks down from the heaven of heavens, and determines to vindicate his His power and sovereignty, He will choose out from the roll

Digitized by Google

of His anointed ones, of His prophets and apostles and priests, that man whose courage never quailed, whose voice never faltered, whether in the presence of Ahab, whether on the heights of Carmel, before an angry despot or a proud priesthood; who scornfully rejected all concession, all compromise, and, casting down the idols of Baal, called on the children of Abraham to follow Jehovah, their father's God. To none can the last message of God be more surely intrusted, by none could a more faithful testimony be given, and of none will the voice be heard with greater authority, when, in the solemn tones of the prophet and martyr, it reasons of righteousness and temperance and judgment to come.

Yes, it is our consolation to believe that these things are so; that every word recorded in Holy Writ will be truly and literally fulfilled. It is our consolation to know, in these times of trouble and blasphemy, when infidel principles abound, and the powers of Antichrist are mustering for the battle, that the Lord, who sitteth in heaven, shall laugh them to scorn, for their day, the day of retribution, is at hand. The tribulation shall be but for a short time; soon the wicked shall cease from troubling, soon the weary shall be at rest. The clouds are gathering fast; already we hear the thunder peals; the earth heaves with the coming earthquakes; the fountains of the great deep are breaking up; nation is rising against nation; and the tocsin of war has sounded. What may be the course of events, we know not; but this we do know, that the triumph of evil will be short. We know that God reigns, and no harm can come to those, whether they be individuals or nations, who trust in Him. Beyond the clouds and darkness, beyond the surging foaming waters, far in the calm, serene on the horizon, bathed in the hues of heaven, rides the ark of God, bearing His Church safe, unharmed, shut in, and the powers of hell never can prevail against them; for to them God has given the victory through Him who has redeemed them out of great tribulation, and made them white in His blood. To Him be glory for ever and ever.

Art. III.—THE KINGDOM OF CHRIST AS EXEMPLIFIED IN THE SEVENTY-SECOND PSALM.

David makes allusion to Christ's kingdom in many of his psalms, but in none are its blessed character and vast extent so clearly stated as in the one before us.

Digitized by Google

This sublime song, though not introduced by its title as one of David's, shews in its last sentence that he was the author. It is not our object to enter into a critical inquiry about the different views entertained on this point by learned men.

This psalm closes the two first books arranged by David for liturgical uses in divine worship: hence the words in the last verse, "The prayers of David, the son of Jesse, are ended."

There are, however, yet other psalms entitled "The Psalms of David." In the Hebrew Bible, the one hundred and fifty psalms, like the books of Moses, are arranged and divided into five books, of which the two first are exclusively composed by David. And these two first portions are particularly distinguished by their Messianic character. David was an eminent type of the Messiah, His son "according to the flesh." His long and cruel persecutions, which he endured from Saul, graphically portrayed Christ's sufferings which He endured from the devil, through his agents, the Jewish rulers, the Pharisees, and the high priests. And as the very son of David rose up against him to bring him to a cruel death, so a disciple of Christ's lifted up his heel against Him, and betrayed Him into the hands of sinners to be crucified. Again, as David had to wait long and exercise great patience until he was finally established in the kingdom of Israel, though he had been anointed as king of Israel by Samuel long before, so has Christ to wait long till the Father's time will come "to make His enemies His footstool," and "the kingdoms of this world become the kingdoms of our Lord, and of his Christ," (Rev. xi. 15.)

But as David conquered at last all his enemies, and extended the kingdom of Israel to the utmost bounds that it ever attained, and established it so that his son Solomon had a peaceful reign all his life, so will Christ at last overcome all His enemies, and for ever remove all opposing powers to His kingdom, and reign as "King of kings, and Lord of lords."

Once more, as David was "a man after God's own heart," so is Christ "God's well-beloved Son, in whom he is well pleased." In these respects David's character was highly typical of that of Christ. And, as we shall shew, his son Solomon, for whom he primarily composed this sublime song, was in other respects no less a type of Christ.

As the title indicates, David wrote this psalm in his old age for his son Solomon, after he had appointed him as his successor. David had been divinely guided in his choice of So-

Digitized by Google

lomon in preference to his other sons; because the Lord had chosen him "to sit upon the throne of Israel, and to build Him an house." For the Lord said, "I have chosen him to be my son, and I will be his Father."

Solomon was of very tender age—only about eighteen years old—when he was called to follow his father in the kingdom of Israel, and to undertake the building of the temple of the Lord.

This may account for the anxiety of David his father, and acquaint us with the reason of his fervent prayer, contained in this psalm: "Give the king Thy judgments, O God, and Thy righteousness unto the king's son, that he may judge Thy people with righteousness, and Thy poor with judgment." Solomon himself felt the weight, and his own inability to judge so great a people, and to execute the work intrusted to him, therefore he asked for *wisdom* above every other thing. Upon this God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both *riches and honour;* so that there shall not be any among the kings like unto thee all thy days."

But though David wrote this psalm for his son Solomon, a greater than Solomon was before him, even the Messiah, his spiritual Son. (Comp. ver. 3–8; 2 Sam. vii. 12, 13, 16, 25, 29.) Solomon reigned but forty years, like his father, in Jerusalem, and died, "and was buried in the city of David." But Solomon was a striking type of Christ. His very name answers to one of the titles of our Lord—*Prince of Peace,* of whom the prophet foretold, that "of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom; to order it, and to establish it with judgment and with justice, from henceforth even for ever."

Here is direct allusion made to the subject of this psalm. Solomon was also typical of Christ in his great *wisdom and understanding,* in his *glory and renown,* in his being called "the *son of God,*" and in "*God having declared himself to be his Father.*" Again, in his *peaceful reign* and *extensive kingdom* and *influence,* in the *honour that was paid to him by*

Digitized by Google

kings and rulers, &c. It may be interesting likewise to notice the year of the world in which Solomon flourished. His reign fell in the year 3000 A.M., therefore just in the middle of the year 6000 A.M., when it is believed that the millennial reign of Christ will commence. There is another similar date in Abraham's history—likewise a remarkable man. He was born about the year 2000 A.M., and our Saviour in the year 4000 A.M. These are remarkable coincidences, which clearly shew that God decreed from eternity that after the expirations of certain epochs certain events should take place. When this kind of type shall be better understood than now, we may discover yet many of God's wonderful designs in His government of this world, of which we are at present ignorant.

Judging from what has been remarked, this psalm applies to David's greater Son, the Messiah, whom he calls, in Ps. cx. 1, "his Lord." It is a prophetic description of His peaceful and universal reign, and the establishment of His kingdom, in which "righteousness, peace, and joy in the Holy Ghost shall flourish."

It is one of those scriptures in which the royal seer was carried from a *near* object to one *far beyond* his own time. On the wings of the Spirit, he soared above the confusion, vexation, and turmoil embittering his own life to *that rest* held out at *this day* to the people of God. Such a psalm affords solid motives for the prosecution of the work of Christian missions. It ought to quicken our zeal to have the gospel preached to those who are yet in darkness; for, not till "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, will the end come," and Christ will reign "from sea to sea, and from the river unto the ends of the earth;" and "the will of God be done on earth, as it is in heaven."

In reading this and similar prophecies, we must be struck with the knowledge which the Old Testament saints possessed of the regal power and of the character of Christ. The prophets often spoke of His sceptre, His crown, and His throne and reign on Mount Zion. Likewise of His conquests, and the execution of judgment upon His enemies, and the subsequent peace and happiness of His people under His reign. They have thus transmitted to us a full description of the kingdom and reign of the Messiah. As a Priest, Christ is seldom spoken of by them. In the cxth Psalm only He is introduced as such. However, the Levitical priesthood typified His priestly character. In the New Testament, in the Epistle to the Hebrews, the priesthood of Christ is explicitly described

Digitized by Google

and asserted. We need therefore less wonder why the Jews always connected with the idea of the Messiah that of a king. The very name Messiah, signifying "the anointed," led them to think of Him as a king. Their kings were always called the anointed of the Lord.

Probably it was from this very reason that, in the New Testament, the preaching of the gospel in its commencement insisted, *not* on the priesthood, *but* on the divine character, and on the kingdom of our Saviour, (see Matt. iii. 2, 17; iv. 17; Job. i. 1-3). During His sojourn upon earth, our Saviour was never called a Priest. His royal Priesthood, after the order of Melchisedec, belonged to the "strong meat," (Heb. v. 10-12,) and was therefore not to be fully revealed till the Comforter should come, who was "to lead the apostles into all truth," also into those truths which they, as well as their people, could not bear, while Jesus Christ was sojourning among them. It is to be feared that we, notwithstanding our superior knowledge, have as yet a very imperfect and confined idea of the eternal Priesthood of our divine Redeemer. Another state of being will unfold things which will truly astonish us. The Jews were very exclusive in the application of the blessings to be conferred upon mankind by the Messiah. They could not bear the idea of the Gentiles becoming fellow-heirs with them in the salvation of Jesus Christ without their becoming first Jews. Thus, Acts xiii. 45-50, "When the Jews saw the multitudes, they were filled with envy," &c. Again, Acts xxviii. 29, 30, we meet with the same spirit.

But the blessed effects of the atonement and mediation of Christ will extend even beyond. St Paul declares, Eph. i. 10, "that in the dispensation in the fulness of times, he (God) might gather together in one all things in Christ, both which are in heaven, (Gr. *οὐρανοῖς*,) and which are on earth, even in him." And in Col. i. 20 we have a similar truth: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." (Here is again the Greek *οὐρανοῖς*.) These passages confessedly contain "strong meat," which is not suited for babes. But they are glorious truths, calculated to give us an insight into the great efficacy and extent of the atonement of our blessed Saviour. All the kingdoms of this world shall become subject unto Him, so that He will be acknowledged and adored by all creatures in all God's wide creation, as the Son and image of the invisible God, and as the only Saviour of man, and sole Head and Ruler of all created existences. *Invisibly* He reigns now "in

Digitized by Google

the midst of His enemies," inasmuch as they are unwittingly fulfilling His will; but a time is coming when He will reign *visibly*, and when He will be universally acknowledged as "King of kings and Lord of lords."

That this will come to pass, and this glorious and universal kingdom be established, is the scope of the three first petitions of the Lord's Prayer, as well as of the psalm before us, and of a host of similar prophetic declarations.

In order to perceive more distinctly *the nature* and *universality* of Christ's kingdom, we need but peruse this portion of Scripture.

In the government of this world, it generally happens that those whose power is most absolute, are most tyrannical in the use of it. They employ their power, not always for the benefit of their subjects, but for their own aggrandisement and private interests. Not so in the government of Christ, of which this psalm furnishes such a lovely picture. There will be no unrighteousness nor oppression under Christ's rule. "He shall judge the people with righteousness, and the poor with judgment." His kingdom will be one of "righteousness, peace, and joy in the Holy Ghost." The Lord saith, "Nothing shall hurt nor destroy in all my holy mountain;" for, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Likewise, "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat." No such penal laws and punishments as are *now* needed will *then* exist, nor be wanted. The gospel will then be pre-eminently the law of the land. Love to God and love to our fellow-men will be the motive-power of all our actions. As mankind are now so generally envying and oppressing each other, when they see their neighbour more prosperous than themselves, and frequently, at the expense of others, endeavouring to forward their own interests; so, *then*, each will vie with the other how he may most advance his fellow-brother's comfort and happiness. Will, then, not "the mountains bring peace to the people, and the little hills righteousness?" May not this mean, that the blessed gospel will then resound from every mountain and from every hill, and thus bring peace and righteousness to the people? So far as the gospel is influencing, either individuals or communities, in a small degree, this is now experienced. In such a happy state of things, shall "the poor and needy" be overlooked? or shall "the oppressor" be suffered to continue? The Psalmist's answer is,—*No!* "Christ shall judge the poor of the people; He shall save the children of the needy, and shall

Digitized by Google

break in pieces the oppressor," or the Antichrist and his bands; for, according to Rev. xix. 19-21, the removing of these enemies must *precede* this peaceful and blessed state of things. And the royal seer, viewing in his vision all these things realised, adds,—"They shall fear Thee as long as the sun and moon endure, throughout all generations." The kingdom of Christ will endure when sun and moon have ceased to run their course. The millennial reign of Christ with His Church may be called the prelude of His eternal reign with His people, (Rev. xxii. 1); for there, we are told, the sun and moon shall be no more; as St John tells us, that "the city (of God) had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," (Rev. xvi. 23.)

But the blessed influence of Christ's reign is represented with peculiar benignity and beauty in the following words: "He shall come down like rain upon the mown grass; as showers that water the earth." Here we must remember, that the psalmist wrote in a hot climate, where the ground is exceedingly parched and dry in summer, and where, consequently, this simile applies with increased force and beauty.

The gently-descending showers on parched ground, or upon the new-mown grass, insinuate themselves in a silent and imperceptible manner to the roots, and bring new life and vigour into the suspended powers of vegetation, which are ready to languish, and die away. It is thus with Christ. He comes by His Word and Spirit, and quickens and renovates the soul. His affectionate invitations, and His gracious promises, applied to the heart by the Holy Ghost, give life and vigour to the whole man. And if these gentle showers of divine grace already *now* are so effectual, and wherever they fall convert the wilderness into a garden of God, and "make the desert rejoice and blossom as the rose," what will they not *then* produce, when poured out in a most abundant measure upon the whole earth; and when "the great oppressor," the devil, with his legions, "shall be shut up in the bottomless pit?"

The Lord has promised, saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . After those days, . . I will put my law into their inward parts, and write it in their hearts; and will be their God, and they shall be my people." When this time shall arrive, then this psalm will be fulfilled in its most extended sense. And then the Church of Christ "will be a praise in the earth." Therefore, the psalmist proceeds, "In His days shall the righteous

Digitized by Google

flourish." Let us observe, "*the righteous,*" *not the wicked;* because, "the wicked shall be cut off,"—they shall be no longer endured *then. Now* the wicked prosper. The Lord suffers them to take their fill in this life: for this is all that they will have. Asaph says, "My steps had well-nigh slipped, when I saw the prosperity of the wicked: for they are not in trouble like other men; therefore doth pride compass them about as a chain; violence covereth them as a garment. They set their mouths against the heavens, and their tongue walketh through the earth. Behold, these are the ungodly, who prosper in the world; they increase in riches." And then he adds, "Verily, I have cleansed my heart in vain, and washed my hands in innocency." This is the general feeling of an afflicted soul that looks at things as they *now* appear; but let us go with Asaph "into the sanctuary of God," and there, like him, "shall we see their end." Therefore, let us not envy those who are satisfied with perishable things; but let us seek the substantial and abiding joys of the kingdom of God. There alone lasting pleasures "and abundance of peace" are to be found, "world without end."

The *universal extent* of the Messiah's reign is next mentioned. Hitherto David dwelt on the *nature and duration* of it.

"He shall have dominion from sea to sea, and from the river unto the ends of the earth." During the reign of Solomon, the Jews not only had the *greatest peace* and prosperity, but likewise the most *extensive sway* they ever had, either before or after. Their kingdom then extended to the limits originally assigned to it by the Lord: for He said, "I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river." (Comp. Deut. xi. 24.) That Solomon ruled over this extent of country is clear from 1 Kings iv. 21—"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt." Then we read, "And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even unto Beersheba, all the days of Solomon," (1 Kings iv. 25.) But, however *extensive* and *sovereign* the dominion of the *typical* Solomon was, that of *our* Solomon, or "Prince of Peace," shall be infinitely *more extensive* and *glorious.* The antitype will differ from its type as widely as day differeth from night, or light from darkness. In the largest sense, "He will have dominion from sea to sea, and from the river unto the ends of the earth." His blessed gospel, like the glorious luminary in the firmament, commenced its conquests in the East, and *has* conquered, and *is* conquering in its God-

Digitized by Google

like progress every obstacle, and is chasing the darkness towards the west. Yea, and it will go on conquering till the very last enemy shall bow before the sceptre of our glorious Emmanuel.

The many Dagons which have already fallen before the ark of our God are so many proofs and assurances to us that the last will soon follow them.

"They that dwelt in the wilderness"—doubtless the roving Arabs or Bedouins, who have never been conquered,—they "shall bow before Him." "And His enemies shall lick the dust." This is a figure denoting the most complete submission and subjugation. "The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all things shall fall down before Him; all nations shall serve Him." These kings of Tarshish and of the Isles evidently denote the kings bordering upon the Mediterranean, and of Europe, in opposition to those of Sheba and Seba, and the rest of the kings and nations.

We know that over these the typical Solomon had no dominion, nor were they tributary to him; but they shall be to our Solomon, whom God has anointed, and to whom "He said, Sit thou at my right hand, until I make thine enemies thy footstool."

And the reason given why our Lord and Saviour will be thus universally adored and exalted is—"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Again, "He shall spare the poor and needy, and shall save the souls of the needy. . . . And precious shall their blood be in his sight."

The psalmist having declared the extent and blessedness of the reign of the Messiah, tells us now something of His majesty and glory.

"He shall live." This evidently denotes that He shall not be visited like earthly kings with death, and thus have His blessed reign cut short; but that His kingdom will be an everlasting kingdom, and that He shall live for ever and ever. "Christ died unto sin once; but in that he liveth, he liveth unto God: death hath no more dominion over him."

And royal gifts, "gold of Sheba shall be given unto Him: prayer also shall be made before Him continually; and daily shall He be praised."

Here we perceive the deep insight of David into the character and reign of Christ; and learn, also, the inapplicability of this psalm, strictly speaking, to his son Solomon. As in Psalm xlv. 10, here David was carried far beyond the im-

Digitized by Google

mediate object of his prayer; whereby we learn, how entirely the prophets were under the control of the Holy Spirit, when speaking either of things referring to their own times or to the future.

The flourishing character of Christ's kingdom is next expressed in ver. 16. The fearful judgments, which will precede the establishment of His kingdom, will lessen the inhabitants of this world, so that they will resemble "an handful of corn in the earth upon the top of the mountains." But "the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass." All these expressions are indicative of the great prosperity of the blessed reign of our Lord. And in consequence of this very blessedness, "His name shall endure for ever: it shall continue as long as the sun: men shall be blessed in him: all nations shall call him blessed."

And now the psalmist concludes his song by raising an ascription of praise to "the Lord God, the God of Israel, who only doeth wondrous things. Blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen, and amen."

This highly prophetic psalm has thus passed in review before us. And if these cursory remarks has furnished us with such a lovely and glorious picture of our Saviour's reign, what would a *more critical* and *detailed* description present to our view?

His kingdom will indeed be one of righteousness, as the prophet Isaiah also foretold, saying, "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Not by bloodshed and war shall He advance His kingdom; but by preaching glad tidings unto the meek; by binding up the broken-hearted; by proclaiming liberty to the captives; by opening the prison to them that are bound; by proclaiming the acceptable year of the Lord, and by announcing the day of vengeance of our God, to all the oppressors and wilfully disobedient to His holy laws. The subjects of our Lord will serve Him from love to His person, and in consequence of His happy reign. Love to God and love to our neighbour will then be the motive of every action. The whole family of man will then be a united brotherhood—*thinking, speaking, and acting* under the influence and guidance of the same blessed Spirit, and under the benign and glorious reign of the same loving and gracious Sovereign; exerting their every power for no other purpose than to advance the honour and glory of God their Father and the happiness and welfare of each other.

Digitized by Google

Is this not a glorious prospect to look forward to? Well may the apostles exhort us to regard it as the consummation of our hope; and "to hasten the day of God," which will usher in this blessed state of things. And well may St Paul say, "For ye are dead, and your life is hid with Christ in God; but when Christ, who is our life, shall appear, then shall we also appear with him in glory."

Art. IV.—CHRIST IN THE TWENTY-SECOND PSALM.

(*Continued from* p. 151.)

Ver. 20, 21.—"Deliver my soul from the sword; my only one from the power of the dog. Save me from the lion's mouth, from the horns of the buffalo. . . . . Thou hast heard me!"

To arrive at a clear understanding of these passages it will be necessary to inquire what is signified by the word "soul." In the Hebrew it has many different meanings. The word נֶפֶשׁ nephesh, (translated "soul,") frequently bears the meaning which is most generally given to it by English readers, but it is sometimes used to designate a *slave;* it is also applied to a body, and more particularly to a *dead body.** This latter meaning is that which we would attach to it here, judging from the context that it is the true one. Jesus prays to His Father, "Deliver my soul" (dead body) "from the *sword,* my only one from the power of the *dog.*" His prayer was answered, for Jehovah had ordained it so that His body should not be left to the mercy of His murderers. Being "numbered with the transgressors," condemned to the death of a criminal, and crucified between two thieves, His body would probably have been burnt, according to the Roman custom, if left to them. But that the scripture might be fulfilled—"a bone of Him shall not be broken"—the Roman soldiers found Him *already dead* when they approached Him with the intention of doing as they had done by the two who were crucified with Him. Thus was He "saved from the sword and from the power of the dog," (Gentile;) for Joseph of Arimathea being inspired by God to crave from Pilate the body of Christ, carefully and tenderly laid it in his own new tomb. Perhaps no portion of Scripture is more striking in its order and arrangement than this psalm, giving as it does a brief but

* The Hebrew word נֶפֶשׁ is translated "dead body" in the following places—Num. v. 2, ix. 6, xix. 13; Hag. ii. 13, &c., &c.

Digitized by Google

clear *prophetic history* of the life, death, and resurrection of the Saviour. The latter part of the 21st verse begins a new phase, being Christ's acknowledgment, *after His resurrection*, that His prayer was answered. What a subject of intense interest and importance this should be to the Christian! If the body of Christ were lost, the whole Church would have been lost. In that body He experienced all the woes that suffering humanity is heir to; in that body He was tempted by the enemy of mankind, and He resisted all temptation; in that body He made the great atonement for sin, whereby He washed away for ever the guilt of all who believe; and having accomplished all this in that body, He arose from the grave, the *sure* and *evident token* that His atonement was accepted as perfect and complete; and in that same human body, now glorified, He has entered "into Heaven itself, now to appear in the presence of God for us" as the great High Priest and Mediator, the representative of His Church. How comforting it should be to the believer to know that He who now pleads the merits of His own blood for the washing away of the sins of all who believe, is the same Lord Jesus, the "Word of God which became flesh and dwelt among us;" and that it is said of Him (Heb. iv. 12) that He, the "*Word of God*," (John i. 1,) is, in His official capacity as the High Priest of His people, "living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," (read to the end of the chapter.) And as the inmost recesses of the human heart are "naked and opened unto the eyes of Him with whom we have to do," so we know that He has made an atonement for each and every sin that could enter the heart of man; no sin being too insignificant to meet His penetrating eye, no sin too great for His pardoning love.

Ver. 22.—"I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."

How completely the Lord Jesus Christ identifies Himself with His believing people is shewn forth in this verse. Though now returned to that "glory which He had with the Father before the world was," (John xvii. 5,) which He laid aside that He might come down to earth, and in the likeness of man undergo the penalty due to sin, and thereby purchase with His own blood a people unto Himself; though now ascended up into Heaven and sitting on the right hand of power, He still remembers that He is "the Son of Man" as well as "the Son

Digitized by Google

of God." We read in the 2d chapter of the Epistle to the Hebrews, where this verse is quoted, "For both he that sanctifieth and they that are sanctified are *all of one:* for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praises unto thee." Who are those that are sanctified, and whom the Lord Jesus is not ashamed to call *His brethren?* Are they not the members of His Church in Heaven and on earth?—those glorified beings above who are "shining forth as the sun in the kingdom of their Father," (Matt. xiii. 43;) and also all on earth who are "children of God by faith in Christ Jesus," who, "having been baptized unto Christ, have put on Christ," (Gal. iii. 26, 27,) who are "doing the work of God, which is believing on Him whom He hath sent," (John vi. 29,) obeying the commandment of God laid down for them by the great Teacher and Lawgiver himself, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another," (John xiii. 34;) again in John's 1st Epistle, (chap. iii. 23,) "And this is *His commandment,* That we should *believe* on the name of his Son Jesus Christ, and *love one another,* as he gave us commandment." Keeping the second table of this law is the outward manifestation to the world that the child of God keeps the first table also; for mark what Jesus himself says, "By *this* shall all men *know* that *ye are my disciples,* if ye have *love* one to another," (John xiii. 35.) The same Holy Spirit that enables the believer to see that his sins are for ever washed away by the blood of Jesus, will also enable him to look upon all who are called by the name of Christ as those with whom Christ has identified Himself, and to love them accordingly "out of a pure heart fervently." The same Holy Spirit which enlightens the understanding, shewing a man that he is a sinner, and pointing him to Christ as his Saviour and the only refuge from sin, will also follow up the good work by "circumcising his heart," (Rom. ii. 29;) by dwelling in him and abiding with him, (John xiv. 16–18; 1 Cor. vi. 19, 20;) and by endowing him with the spirit of Christ, so that he is able to keep the command of his Saviour, the second table of the new law, which is the exercise of loving-kindness to all the Lord's people, whenever and whatever may be their need. The child of God will thus have that "faith which worketh by love;" and no matter what his condition on earth may be, whether lowly or exalted, there will be ample room for the exercise of this new principle implanted within him by the Spirit of God. Hear the words of Jesus himself, (Mark ix. 41):—

Digitized by Google

"For whosoever shall give you a cup of water to drink *in my name, because ye belong to Christ,* verily I say unto you, he shall not lose his reward;" and again, (Matt. xxv. 34,) where He, the "Son of Man," shall, as the great King, say to those on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," He goes on to shew that He regards every manifestation of love made to His people on earth as if it were done unto Himself; and so He says, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these *my brethren,* ye have done it unto me." As the Lord Jesus shews forth here the mysterious union between Himself and His believing people, so does He shew also the *inseparable connexion* between *faith* in *Him* for *salvation* and the manifestation of that faith by *love* to the family of God. The Saviour's own teaching is very clear and unmistakeable on this head. Eternal life is only attainable by faith in the redeeming love of God and the efficacy of Christ's atoning blood; and where the knowledge of this salvation is the *gift* of *God*, it is *invariably followed* by the Holy Spirit's influence in the believer's heart. Such are those that compose the Church of Christ; such are those whom He calls "His brethren," and to them does He "declare His Father's name;" to them does He reveal the Father, saying, (John xiv. 21,) "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." 23d ver.—"If a man love me, he will keep *my words:* and my Father will love him, and we will come unto him, and make our abode with him." 24th ver.—"He that loveth me not keepeth not my sayings: and the *word*" (commandment) "which ye hear is not mine, but the Father's which hath sent me." The 18th and 19th verses of the 18th chap. of Deuteronomy plainly shew that the Mosaic law was to be done away with, and Moses succeeded by another lawgiver, into whose mouth Jehovah was to put His *words* or commandments, and who was to declare unto the people all that the Lord their God should command him; and Jehovah there says, "It shall come to pass that whosoever will not hearken unto my *words* which he shall speak in my name, I will require it of him." The promise there made, and which was fulfilled in the person of the Lord Jesus Christ, should be carefully considered, as it throws light upon many portions of the Word of God. It should be borne in mind that the decalogue in the Pentateuch is constantly expressed in the original by "*the ten* WORDS," rendered in the translation "the ten *com-*

Digitized by Google

mandments." These "*words*" were by Jehovah put into the mouth of His servant Moses to be taught to His people; but when the Mosaic mission ceased, and Christ, the promised "Brother," came as it was prophesied of Him, He taught the people all which the Father had delivered unto Him, pouring into their hearts not the spirit of bondage, which was the result of the edict of Mount Sinai, but the spirit of *adoption*, whereby they are able to cry Abba, Father! (Rom. viii. 15; 2 Tim. i. 7.)

Ver. 23 25.—"Ye that reverence Jehovah, praise him; all ye the seed of Jacob, glorify him; and reverence him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard him. My praise shall be of thee in the great congregation. I will perform my vows before them that fear him."

The glorified Saviour, the Head of the Church, here calls upon all whom He has redeemed and invested with the glories of eternal life, as well as all who, on earth, are rejoicing in the *hope* of it, to join in blessing Him who "so loved them that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The seed of Jacob and the seed of Israel here spoken of are, no doubt, the *great* congregation, both Jews and Gentiles; the countless multitude that He has purchased unto Himself with His own blood. The names "Jacob" and "Israel" we may understand here to be appellations, which He gives to *Himself*. We know that at the death of the Saviour, the kingdom of heaven was thrown open to *all* believers, the veil of the temple was rent, the middle wall of partition broken down, and now both Jew and Gentile have access by the same Spirit unto the Father, (Ephes. ii. 14-22.) By Him *all* who believe are justified from all things, from which they could not be justified by the law of Moses. There is no longer a distinction between the believing Jew and the Gentile who has become "a child of God by faith in Christ Jesus;" both are collectively designated "the Israel of God," (Gal. vi. 15-16.) The Gentile who has been led by the Spirit of God to feel his own lost condition, and to lay hold of the righteousness of Christ, and also the Jew described by Paul in Phil. iii. 3, who "worships God in the *spirit*, and rejoices in Christ Jesus, having no confidence in the FLESH,"—each and all are here called upon to unite in praising Jehovah, and a great and powerful motive is adduced as an incentive to their praise. "For he hath not despised nor abhorred the affliction of the *afflicted*; neither hath he hid his face from him; but when he cried unto him, he heard him." The allu-

Digitized by Google

sion in this verse is to Christ himself, in the days of His humiliation on earth, when He was pre-eminently *the afflicted One,* when He "bore our griefs, and carried our sorrows, when He was stricken, smitten of God, and afflicted, wounded for *our* transgressions, bruised for *our* iniquities, when the chastisement which obtained our peace was upon Him, that by *His* stripes we might be healed," (Isaiah liii.) Jehovah accepts and honours this great work of atonement, gives it all the importance and efficacy it was intended to have, and so the Saviour goes on to say, "My praise shall be of thee in the great congregation: I will perform my vows before them that fear him." The great congregation before spoken of is the redeemed Church,—militant and triumphant. The vows of Christ in covenant were, that He would, according to the eternal purpose of Deity, accomplish the great work of man's salvation, and this He did when He "bore our sins in His own body on the tree," (1 Peter ii. 24.) These vows He is consummating in His office of mediatorial High Priest above, and this He will continue to do until the number of His elect is complete, until He has gathered together in one all His ransomed people.

Ver. 26-29.—"The meek shall eat and be satisfied; they shall praise Jehovah that seek him. Your heart shall live for ever. All the ends of the world shall remember and return unto Jehovah; and all the kindreds of the nations shall worship before thee. For the kingdom is Jehovah's, and he is the governor among the nations. All the fat ones of the earth shall eat and worship; all that go down to the dust shall do homage before him; and none can keep himself alive."

Who are the meek that are to eat and be satisfied? Are they not those who, feeling the intolerable burden of sin and their own helpless weakness, accept the invitation of Jesus their Redeemer, "Come unto *me,* all ye that labour and are heavy laden, and I will give you *rest?*" Are they not those who believe His word, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst?" (John vi. 35.) Are they not those who have been shewn by the Holy Spirit their own utter imperfection, their spiritual nakedness, and by the same Holy Spirit pointed to *Christ* the *tree* of *life,* that they may take and eat, and live for ever? Are they not all who are spiritually feeding on this "bread of life," and looking with joyful certainty to the performance of all the promises made by Him "who loved them, and gave *Himself* for them," and who here says to them, "Your heart shall live for ever?" The meaning we should attach to this statement is, that

Digitized by Google

everything which resembles Christ in the character of the believer will be *immortal;* all that portion of his nature which is not like his Lord and Master will *perish,* but the fruit of the Spirit, love, joy, peace, &c., &c., will still be his, intensified and immeasurably added to, when, called away from earth, and "clothed upon with his house which is from heaven," he is "absent from the body, present with the Lord," (2 Cor. v. 1, 2, 8.) "All the ends of the world shall remember and return unto Jehovah; and all the kindreds of the nations shall worship before thee." This, no doubt, refers to that time when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

The great sin of the heathen nations of the world was that they did not retain God in their knowledge. They forgot the Lord that made them, exchanging "the glory of the incorruptible God for an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," (Rom. i. 23.) From the earlier chapters of Genesis we find that at one time all men had a knowledge of Jehovah by *direct revelation,* but not desiring to retain God in their knowledge, the greater number of the inhabitants of the world gradually degenerated, and gave themselves up to a system of idolatry, a *small* number only retaining the knowledge of the true God, and transmitting it by tradition to their descendants from generation to generation. But at the time referred to in the verses we are considering, many shall be recalled to the worship of the "King of kings, and Lord of lords." They shall no longer worship dumb idols, the work of their own hands, but shall remember and return unto the Lord, and become part of that great company, doing homage to the Creator of heaven and earth. They shall forsake their false gods, and obey Jehovah's call. "Look unto *Me,* and be ye saved, all ye ends of the earth." They will then acknowledge Him for their Lord and King, and He shall be the governor among them. Then will they be among the "fat ones of the earth," spiritually feeding on the "bread of life," as set forth by the word of Christ, (John vi. 47, 48, 51.)

Ver. 30-31.—"A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a future generation, that he hath done this."

In the 53d chapter of Isaiah we read, after a clear description of Christ as the sin-bearer, "When He shall have made Himself an offering for sin, He shall see a *seed* that shall *prolong days,* (a Hebrew phrase denoting that they shall *live* for

Digitized by Google

ever), and the pleasure of the Lord shall prosper in his hand." This seed is His Church, the multitude that He has purchased unto Himself with His blood, out of every people and nation and tongue, and *they* shall be accounted unto the Lord for a generation. "He will be a Father unto them, and ye shall be my sons and daughters, saith the Lord Almighty," (2 Cor. vi. 18.) What a startling revelation this is to man! how exalting, and yet how humbling. With what *humility* should we, knowing our own unworthiness, receive this marvellous truth; and yet with what elation should we accept it, seeing in it the free grace, the unfathomable *love* of the Lord our God!

It is the Christian's duty *practically* to obey the precepts of the gospel, and it is also his blessed privilege to live in the anticipation of that glorious future, which is there set forth as his own. The student of God's Holy Word, who makes *it* his *delight*, as well as his text-book of duty, will be amply rewarded by the foretaste of heaven, which he may draw from its pages under the Holy Spirit's guidance. The glimpses he there gets of his own future state are heart-cheering. 1st John iii. 1, 2,—"Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons* of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we *shall* be: but *we know* that, when *it shall appear*, we shall be *like him;* for we shall *see him as he is.*" We shall see Christ *as He is,* glorious beyond all human conception, and, oh, miracle of love! we shall be *like* Him in all the beauty of eternal life. This glorious prospect is almost too dazzling for the human mind to grasp, and yet the believer is fully warranted by the Word of Truth in looking forward with certainty to it. When Moses came down from the presence of God on Mount Sinai the Israelites could not look upon his face, because of its glowing brightness, and yet that was but the reflection of the light in which the inhabitants of heaven continually dwell, (see Rev. xxi. 22 to end.) What an idea this *item* alone gives us of that land which shall be the everlasting dwelling-place of all who have become by faith "heirs of God, and joint-heirs with Christ," meet for the inheritance of the saints in light! To enter, even briefly, upon a consideration of the numerous passages which refer to the Church of Christ in the glorious *condition* of *eternal* life, would occupy more time and space than could be devoted to it without digressing from the subject-matter of this essay, which we will now close, humbly praying that the Lord's blessing may attend its perusal, as it ever does when

Digitized by Google

His own blessed truth is the groundwork, and Christ the theme.

Art. V.—JOSHUA AND JESUS.

When the Almighty, mindful of His promise to Abraham, resolved to deliver the children of Israel from the bondage of Egypt, He commissioned Moses to execute the Divine judgments on Pharaoh, and to lead the people to the promised land; and Moses, faithful to his trust, brought them forth after many signs and wonders, and led them through the great and terrible wilderness to the borders of Canaan. Onwards that vast array marched, preceded by the cloud and the pillar of fire, the visible manifestation of the presence of their God who dwelleth between the cherubim. Beneath the awful cliffs of Sinai they received the law, accompanied by fearful portents, by lightning and thunder, and voice of a trumpet exceeding loud. Under that law they remain in bondage even to the present day, while the Gentiles enjoy the light of the gospel dispensation, for still "when Moses is read, the veil is upon their heart." Thus, after many trials and sufferings, by which God sought to discipline them for the approaching contest, they came at length in sight of their future home. But there their march was stayed. The land, indeed, which lay before them was a goodly one, full of milk and honey. But it was not unoccupied. The Amorite was there. Seven powerful nations held possession of the soil; and there the Anakim had built their cities, great and walled up to heaven. Thus, the way into that rest for God's people could not be without danger and conflict. And the children of Israel were a rebellious and perverse generation. Discouraged at the evil report of the spies, they turned back, and even desired to return to Egypt. They despised the pleasant land, and believed not in God's word. They would have the enjoyment without the toil, the rest and security without the hardships of war. They would have the crown without the cross. But such is not God's way. As it is with the heavenly, so was it with the earthly Canaan; through much tribulation must ye enter into the kingdom. And the Israelites forgot their Saviour who had done such great things for them in Egypt, when the horse and his rider were overthrown in the sea. So God gave them up to their own

Digitized by Google

heart's lust, and pronounced the doom of that evil generation, "They shall not enter into my rest; but their carcases shall fall in the wilderness."

Still, all were not unfaithful. God has ever reserved a remnant, those whom He has sealed, who, as apostles and martyrs, have borne their testimony to the truth, and, always confident, always trusting in the power of the Lord, have never bowed the knee to Baal, or shrunk from the contest in the name of Jehovah. And so, among those who went to search out that land, there were found two brave, earnest, single-hearted men, who feared not the utmost power of their idolatrous foes, but believed that what the Almighty had promised, He would surely bring to pass. Of them it is recorded, that after the return of the spies, when the people murmured at their tidings, Joshua and Caleb said unto them, "The land is a good land; and if the Lord delight in us, he will bring us into it: only rebel not ye against the Lord, neither fear the people of the land; the Lord is with us." Therefore, it was on account of their testimony that God permitted Joshua and Caleb alone to enter in and obtain a possession in the land of Canaan. And Moses was commanded to take Joshua and to put his honour upon him, and to give him a commission to be the leader of God's people.

And Joshua was well fitted to discharge the duty entrusted to him. Brought up in the camp, inured to the dangers and hardships of the wilderness, he was indeed a "man of war." And a great commission was entrusted to him. He was ordained to put the Israelites in possession of their inheritance, a work which demanded not only the courage, the trust, and devotion of a divinely-appointed hero, but, also, the prudence and wisdom of the statesman. But Joshua was equal to the task. His was no faint, no craven spirit. He turned not from the conflict, even although he knew its dangers. What though the giant Amorite found in his panoply of war, his mighty cities, in his chariots and horsemen, stood prepared to dispute the entrance into Canaan? What though the craft and subtlety of man, the might of human wisdom, ay, and even the powers of hell, were leagued against him? It mattered not; in the name of the Lord he would destroy them. He knew in whom he trusted, and he dared the contest in the strength of the God of the armies of Israel. He would enter the land and execute the decree of Divine wrath, even to the uttermost. For now the time had come, and the iniquity of the Amorites was full.

Digitized by Google

The long-suffering of God had waited as in the days of Noah. But that reprobate and God-forsaken race had heaped up unto themselves wrath, and judgment could no longer be deferred.

At last, after a long period of trials and wanderings, during which all the rebellious and faithless Israelites had perished out of the host, the command was heard, "Arise ye, go over Jordan." And onwards, preceded by the ark of the covenant, the armies of God passed through the waters, which fled before them. It was a day ever memorable in the world's history when Israel, after their baptism, encamped upon that sacred soil promised to their fathers, which hereafter should be consecrated by the presence of the Incarnate God. Therefore Joshua chose out twelve men to bear each a stone in order that a memorial should be erected for a witness of Jehovah's power unto all generations. Onwards again they passed, guided by that mysterious Being, the captain of the Lord's host, who appeared to Joshua on the plains of Jericho. Then fell down the walls of that accursed city, and the Israelites encamped before Ai. But here their march was stayed, for God had departed from them. Ay, it availed them not that in their midst was the ark, guarded by its overshadowing cherubim, surrounded by the priests and Levites, and all the splendid ceremonial of the Mosaic ritual, that the offerings still burned on the altar, and the odour of the sacrifices rose to heaven. For sin had crept in, and the track of the serpent defiled their camp, and the people could not stand before their enemies. They went forth indeed to fight; but it was in their own strength and vain confidence, for the battle was not the Lord's. The accursed thing, the spoils of Babylon were in the midst of them; and until the camp was purified by the destruction of those who troubled Israel, the people could not obtain deliverance. For God is a jealous God. It behoved the soldiers of the Lord to see that there was no traitor among them, no weak joint in their harness. Thus, in the valley of Achor, was the sacrifice made; and there was the door of hope, when Israel's sin had been expiated. For now the crisis of the struggle was approaching, and a terrible foe was at hand. After the destruction of Ai, the chief ruler of the Amorites, Adonizedec, king of Jerusalem, called together the nations of Canaan to strike a decisive blow for their existence and the possession of the land. The dismayed Gibeonites called on Joshua and Israel to come to their aid. And Joshua heard their cry, and brought them deliverance. Suddenly, by night, he came upon his enemies, and they could not

Digitized by Google

escape. Then was the hour of retribution, of vengeance on the impious and idolatrous race. There was no day like that before or since; no battle has ever been recorded in the world's history like that of Gibeon, for in that tremendous conflict the Almighty fought for Israel. He fought with an outstretched arm and fury, lighting down upon His adversaries with lightning, and hailstones, and tempest. Then God hearkened to the voice of a man, and the sun stood still, and the moon was stayed, until the victory was complete, and Israel, triumphant, had trodden upon the necks of their enemies.

It was that great day of slaughter at Gibeon which decided the contest for the possession of Canaan. The Israelites had now obtained a superiority which they did not lose until they were firmly established in the land. Joshua marched on from conquest to conquest. The fenced cities were taken, the sons of Anak driven out, and "the land rested from war."

Then Joshua divided to their tribes their inheritance, and defined the bounds, and renewed the covenant between Israel and the God of their fathers. And his work was done,—the mission for which he had been especially ordained. So that faithful servant of Jehovah,—he whose courage had never faltered or faith wavered—who, steadfast to the end, had served his God, and testified to Israel that, by following Him alone, they would find security and peace—Joshua, the leader of the people, was gathered to his fathers, to the great assembly of the first-born, to the spirits of just men made perfect. An eminent type of that Deliverer who was to come, he had endured trouble, and privations, and the perils of war, while he contended against the fierce idolater in behalf of Israel. And therefore the nation whom he had delivered honoured him during his life, and after his death they adhered to the covenant which he had made between them and the God of their fathers. And thus it is that the influence of a righteous man extends even to remote generations; for "the memory of the just is blessed."

What interest have we—what has the world—in this record of the Book of Joshua? Much every way. For the Bible does not merely chronicle the fact, it points also to the future, it tells of things to come. Those mighty men of old, who "through faith subdued kingdoms, wrought righteousness, and obtained promises"—Noah, Abraham, Moses, Israel, Joshua—were not only ensamples to us, but the types of a Saviour, who should hereafter redeem His people, and restore them to the inheritance which they had forfeited by their sins. To the Christian, indeed, the Book of Joshua tells of a

Digitized by Google

warfare to be endured, of a conflict to be fought, and a victory won. It tells of the bondage of sin and the fearful influence of Satan, of the giant passions which enthral the soul, of the besetting sins which even constrained a Paul to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But then it tells also of Him who alone can save—who, by enduring the cross, has paid the penalty which we could not pay—who thus has purchased our redemption and secured a rest in the heavenly Canaan, in the new Jerusalem, to all those who have overcome, and whose names are written in the Book of Life. For "the tabernacle of God will be with men, and He will dwell with them, and God himself shall be with them, and be their God."

And to the world, to those who, reckless and unthinking, are only engaged in the pursuit of pleasure, in the indulgence of their hearts' lusts, this Book of Joshua is fraught with lessons of awful significance. It utters forth its warning in solemn accents, like the thunder-peals rolling from the lightning-blasted summits of Sinai! To the ungodly, to the infidel, and the scoffers, who cry out, "Where are the signs of His coming?" it tells that the day of vengeance, though long deferred, will surely come at last, that surely there will be a reckoning for unrepented sin. For the Almighty, though merciful and long-suffering, is yet a consuming fire. A long time was given to the Amorite while the ministers of wrath were restrained and the avenging arm withheld, a long day of probation, to see whether at last they would bring forth fruits meet for repentance. But they repented not. They filled up the cup of their iniquity, and then came the end; and all their subtlety and craft, their mighty works, their knowledge and worldly power, could not save them from the hand of the destroyer. And so it will be at the end of this dispensation. We have Scripture warrant for the belief that before the end there will be a great revival of evil, a mighty confederacy of the powers of earth against the people of God. There will be trouble, and sorrow, and widespread persecution. But as it was in the days of Joshua, so it will be again. The Deliverer shall come, the Saviour of His people; and the triumph of the wicked shall be short. The struggle, though terrible, cannot last; for the Lord himself will go forth and fight as on the day of Gibeon. Soon the wicked shall cease from troubling, soon the weary be at rest. As the fathers of our Reformation sang, when the persecuting fires of Rome blazed high in the land—

> "Be the day weary, or be the day long,
> At length it ringeth to even song."

Digitized by Google

But it is to the Jew,—to the descendants of Israel,—to that nation scattered and peeled, dispersed among the Gentiles,—that this ancient record has a still higher significance. For as the history of the rejection of their forefathers, and of their long wandering in the wilderness, is typical of the present time, while the Jew is an alien and an outcast, so is also the glorious era of Joshua typical of the future, when the sentence of condemnation shall be annulled, and the children of the promise restored to their land, and to the full enjoyment of those privileges which they had forfeited by their rebellion and unbelief. And therefore it is, because the promises of God are sure, that the land of Canaan has been reserved unoccupied even unto this day, and the sons of Israel still remain, as they were of old, distinct, not remembered among the nations. And as the world has advanced from youth to manhood, from manhood to old age, that great fact stands forth more and more prominent, supported by the testimony of Scripture and the experience of ages, that the Almighty has especially called and elected a nation to testify to His attributes of long-suffering, justice, and love, and that nation are the sons of Abraham and of Jacob. They will testify that He who led them, under Moses, out of Egypt, and under Joshua into the land of Canaan,—the Captain of their host who, when the yoke is again broken off their neck and the wilderness-journey is over, will again restore them to their ancient power and privileges, that Jehovah, Israel's God, is the same yesterday, to-day, and for ever. Therefore have the sons of Jacob not been consumed. Therefore they alone among the nations of earth have preserved their name, their lineage and descent, their institutions and language,—all that constitutes a distinct nationality, during nigh four thousand years. What empire, what people on earth's surface, can boast of such a term of national existence? The Jew has survived the wreck of the mightiest empires and dynasties of earth. In the words of the impious Assyrian, Where are the gods of Egypt and Babylon, of Greece and Rome? Have they delivered their people out of the hand of an offended God? No; the Lord who sitteth in the heavens has laughed them to scorn, for "the idols He shall utterly abolish." Before princes and rulers, before the great and mighty of the earth, the Jew has been commissioned to bear his testimony, to declare the righteousness of God. In Babylon, he warned the king of kings of "righteousness and judgment to come," and read the handwriting of doom to the impious Belshazzar. He stood beside the Persian, and exercised his delegated authority, and

Digitized by Google

taught him to tremble and fear before the God of Daniel. When the Macedonian, after the execution of God's wrath upon Tyre, was pressing onwards to Jerusalem at the head of his triumphant host, suddenly he was arrested in his career. The high priest of Israel, that man whom the conqueror had beheld in his dream, forbade him, in the name of the Most High, to injure His chosen people, and declared to him the divine oracles in which the triumph of the he-goat over the ram had been predicted. And, finally, when Rome, the last and mightiest of the empires of earth, had attained to its highest power, it was the Jew who stood before Cæsar, who preached in his palace the everlasting gospel, and told him of a power greater than his,—of a kingdom not of this world. Has God forgotten these things? No; they are laid up in store until the day when Zion shall again be called to remembrance. For a day is coming when it shall be said, "Lord, thou hast been favourable unto thy land; thou hast brought back the captivity of Jacob," (Ps. lxxxv.)

And although the sons of Jacob have been long exiled, and trodden down and dispersed among the nations, while suffering the penalty of their guilt, yet the day of deliverance is drawing near, and soon the time of their mourning shall be ended. And now the eyes of the Christian world are turned towards Palestine, for there they look for the final realisation of all that the prophets and holy men have predicted. They look for the literal and speedy fulfilment of those promises. For even now the fig-tree is budding forth. Our earnest hope, therefore, and expectation is, that soon the summons will go forth for the sons of Israel to return to their homes; that the command will be heard as of old, "Arise ye, go over Jordan!" Tribes of the wandering foot and weary breast, long have ye wandered; and the bones of many generations have mouldered in the world's wilderness. But now the camp is approaching the Jordan banks, and the sound of the waters is heard, and the spies are gone forth to search the land. Soon the Lord will open the valley of Achor as a door of hope. And although it does seem to be ordered, by the determinate counsel of God, that the Jews shall be restored while yet in unbelief, through the agency of a Gentile ruler, who, like Cyrus or Artaxerxes, shall be an unconscious instrument to carry out the Divine purpose, yet let us be well assured that no human power, however great, can ever re-establish or give possession to the children of Israel of the land which Jehovah promised by an everlasting covenant to their fathers. The Omnipotent alone can solve that problem, which has remained

Digitized by Google

during ages unsolved. The Lord of hosts can fulfil the promise and give final deliverance and peace to His people. And so He will do. "Has He not sworn, and shall He not perform it?" With what interest, then, with what meaning, is the Book of Joshua fraught to those who see in it not only a record of God's dealings in the past, but the foreshadowing of His future dealings with Israel! For it is after the second restoration, when the sheep are gathered into the fold, that the fierce struggle will again take place in the land of Canaan. But far greater and more awful will be that conflict by which earth, even to its remotest bounds, will be convulsed. For then shall be that mighty confederacy spoken of by the psalmist, when "the kings of the earth were assembled, they passed by together," when the "rulers take counsel against the Lord and His anointed." Then will the unbelieving Israelites be chastised and undergo a bitter persecution, and be trodden down by Antichrist and his hosts, until the camp of the Lord is purified from those who, like Achan, are corrupted by the spoils of Babylon, or who have bowed, like the apostate Jews in the plain of Dura, to the image set up by the idolatrous king. Of this time Isaiah has predicted, "The Lord maketh the earth empty and waste. The inhabitants of the earth are burned, and few men left. In the city is left desolation, and the gate is smitten with destruction." Then comes an hour of bitter trial, when, oppressed by their enemies and despairing of all earthly succour, the remnant look upward and call upon the Lord, the true Joshua, to save them. For on earth there is no hope. Hardly bested, they look into the earth and behold trouble and darkness, the dimness of anguish. Like the giant Amorite has Antichrist gathered his armies, and gone up to the battle, and the despairing cry of the Gibeonites again is heard, "Slack not thy hand from thy servants. Come down to us and save us." And that cry reaches to heaven, it enters into the ears of the Lord of Sabaoth: "Therefore glorify ye the Lord in the fires." For the "name of the Lord cometh from afar, burning with his anger; his lips are full of indignation, and his tongue as a devouring fire," (Isa. xxx.) The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.

Then again peals forth the triumphal anthem which, heard far over the deserts of Sinai, heralded the march of the armies of Jehovah. "Let God arise, and let his enemies be scattered." And so it will come to pass; as smoke, as wax before the fire, so the wicked will perish at the presence of God. Their armies, their power, and vast munitions of war, will not

Digitized by Google

avail when the great antitype of Joshua comes upon them suddenly as a thief in the night.

Where is now the fury of the oppressor? Where his boasting when the Lord comes forth to plead for His people with tempest, and hailstones, and the devouring flame? Then, too, as it was on the day when Joshua smote the Amorites, there shall be signs in the sun and moon. For "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day that the Lord bindeth up the breach of his people," (Isa. xxx.) Thus the land shall be cleansed from its pollutions, the infidel and the idolaters utterly cast out and destroyed, and none shall be left to hurt or destroy in God's holy mountain. Then "with a song, as in the night" when a holy solemnity is kept, and with gladness of heart, shall the glorous era of Christ's reign upon earth be ushered in. Israel, restored, shall then possess the whole dominion promised to Abraham and the patriarchs, even from the great sea to the Euphrates. The prophets allude also to great physical changes in the land of Judea and the adjacent countries, which would place Jerusalem on the great highway of nations, and make it the true centre and metropolis of the earth.

Then shall a "king reign in righteousness," and the people shall dwell in sure dwellings, and in quiet resting-places. And all evil doers, like the sons of Anak, will be driven out of the land, far from the presence of the Lord. And thus the covenant which has endured during ages will be fulfilled, and the Lord, the true Joshua, will establish the descendants of Abraham in the land of their fathers, and give it to them for an everlasting possession. Then let them "sing unto the Lord with a harp; with trumpets make a joyful noise before the Lord the King. Let the sea roar, let the floods clap their hands before the Lord; for he reigneth in Zion."

But "who shall live when God doeth this?" Who shall witness the awful manifestation of divine power, when the Almighty comes forth out of His place, out of His sanctuary, the holy of holies, to punish the inhabitants of the earth for their iniquity? How sublime, how resistless is that march of Jehovah! "God came from Teman, the Holy One from mount Paran. His glory covered the heavens. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the nations," (Hab. chap. iii.)

Long ages have passed away, a long and eventful era in the history of our race, since the Book of Joshua was written.

Digitized by Google

Who will close the record? who finish the wondrous story of God's dealings upon earth with that people whom He has especially chosen out of all nations to bear His name? That story was begun in time—begun when the Israelites, rescued from the cruel bondage of Egypt, were led forth and brought through the terrible wilderness until their first establishment in the Promised Land. But it shall not end until time itself, and the things of time, are no more. The first book of Joshua was written when the divinely-appointed leader of Israel had brought the people into their rest, and given up to them the inheritance which God had set apart for them, when He determined the bounds of the nations. But it is when the last act of this world's drama has been accomplished, and the last knell of time has sounded, when Jesus, the true leader of His people, has put all enemies under His feet, and delivered up the kingdoms of earth to His Father, then shall the second book of Joshua close that glorious record which, like a golden chain, binds earth and heaven, time and eternity, which has endured, and will endure, the dissolution of all material things, the wreck of ages, the fall of worlds; for is it not written, that "heaven and earth shall pass away, but my words shall not pass away?"

Art. VI.—THE APOCALYPSE

It seems a very remarkable circumstance, though one easily accounted for, as will be seen further on, that from the time this book was given, more than eighteen centuries ago, to the Church for its instruction, comfort, and edification, no feasible attempt at its elucidation has been made which unites in its favour any considerable numbers of the Church of God as setting forth its correct interpretation. One publication was sent into the world some years ago which appeared more explanatory than any other. I have seen it, but very few seem to know of its existence, and still fewer to have made it the subject of their study. Considerable use will be made of it in these pages. This want of any explanation, consistent at the same time with itself and with the symbols contained in the Revelation, appears the more singular when we consider how surpassingly interesting it must be to the Church to have the veil raised up and the darkness cleared away, to any extent, which hangs over the Apocalypse, arising out of the symbolic nature of its composition, and how comforting to descry the

Digitized by Google

dawn of the Sun of Righteousness gilding with His beams the mountain tops of the present state of things. To increase, and to make more clearly apprehended, this comfort, is the object of the present examination and attempt at explanation, and it is hoped that it may at least be partially successful.

There are several reasons for the want of knowledge of the contents of the Apocalypse thus shewn: the first of these is, that during the early ages of the Church up to the time of the overthrow of the western part of the Roman Empire by the flood of the northern barbarians, few of the events predicted in the book had been fulfilled; and, after that time, ignorance of the Scriptures prevailed so extensively, and was encouraged so sedulously, that not many were aware of its existence, and doubts were even cast on its inspired nature, so that it was only after a hard struggle that it was admitted into the canon of the Scriptures. Since the time of Luther some few attempts have been made to dissipate the mist which hangs over this portion of the Word of God, created by the aforesaid causes, as well as by the extensive use of symbols in it, and which, till these symbols are explained, must for ever hang over it. None of these attempts, however, as before stated, have been in any considerable degree successful; and it is for the purpose of dissipating this mist and explaining these symbols in some measure that the present work has been commenced. The most pertinacious caviller will not refuse to admit that, when any book is composed in a foreign language, a knowledge of that language is requisite towards making its contents known. Now, there is evidently a symbolic language made use of in the Apocalypse, many words therein not being used in the ordinary acceptation, and constituting to that extent a foreign language, which it is necessary to master before the purport of the book can be properly apprehended. This, however, has not hitherto been done—the symbols generally have been overlooked, or ignored in a great measure; their meaning has not been placed in a clear and systematic light, for of all the books in the Bible this is the most systematic. Its action is confined to the last days, all the events narrated in it take place under the fourth empire of Daniel, or Roman empire, in its various phases, and the whole history of the Church is wound up in it till time shall be no more.

In explaining the Apocalypse, the most correct and natural principle to follow, and one most likely to be attended with success, seems to be to attach the same meaning to those symbols employed in it which have either obtained a recog-

Digitized by Google

nised interpretation in other parts of prophetical Scripture, or have been used in the book itself with an inspired interpretation: such as, in the former case, the word "mountain," in place of "empire," "Who art thou, O great mountain?" (Zech. iv. 7; see also Isa. ii. 2; Dan. ii. 35; Ps. cxiv. 4–6;) and, in the latter, a candlestick is used to symbolise a church, (Rev. i. 20,) and a star to represent an angel or principal minister of a church. These are meanings which cannot be departed from without renouncing inspired principles of interpretation altogether, and making all explanation depend upon a mere empirical system of guess-work; or, in other words, having no certain principles of interpretation whatever. It must be remembered also, in support of this view, that prophetical language being the product of the Divine mind, does not, like human compositions, alter with the medium, or person, used to communicate it to men, but remains unalterable like its Author, so that the same word has the same meaning throughout the Bible when used prophetically. Keeping these ideas in view, and taking a cursory inspection of the Apocalypse, we find there are,—1st, Prophetic symbolic characters; 2d, Symbolic times; 3d, Symbols borrowed from the elements of nature; which, indeed, so to speak, appears to have been ransacked for the purpose of making known the mind of God with regard to the Church. Now, this last body forms but a very small item in the calculations of politicians and worldly systematists, any more than its Head was deemed of importance by like characters when He was upon earth; but it is the object on which the eye of God is continually fixed, and this will account for the extraordinary symbols made use of; and therefore the rulers of the political aggregations of this world would do well to take heed of the expressed intentions of the Almighty, and to ponder their ways in reference to His declared will, and to shape their course in respect to it. How far they are from doing this will appear in some of the subsequent pages. To continue what has been previously hinted at, we have,—1st, Prophetic symbolic characters, viz., the riders on the four horses; 2d, The ten-horned wild beast of the sea in his three phases, (1st, with crowns on his heads, chap. xii.; 2d, with crowns on his horns, chap. xiii.; and 3d, as having the woman seated on him, chap. xvii.;) and 3dly, The two-horned wild beast of the earth, (chap. xiii.) This last is in chap. xix. called the false prophet; and in this character he receives his doom. It is necessary to observe, that though so many symbols are used, yet in the end only three enemies are destroyed—viz., the devil, the beast, and the false

Digitized by Google

prophet. What, therefore, becomes of the rest? and why are four riders on horses introduced at the beginning of the book, while three of them are never heard of again? And of the great red dragon, in his three phases, it does not appear but what they are in existence at this close of it, as they do not come to a conclusion in these characters. This would be singular in any human composition, where all the characters originally introduced are accounted for in some manner, or it would be considered defective in its plan; and it will be seen as the action developes itself, that the rule of accounting for all the characters is followed in this as in any other narrative. Then there are, in addition to these before-mentioned characters, the two witnesses, and the woman clothed with the sun. It cannot, I think, but appear evident to those who study the Apocalypse that some of these have a decidedly ecclesiastical aspect, while some are altogether without it; and also, that part of the book is devoted to civil and part to ecclesiastical affairs. This is very distinctly the case with regard to the two witnesses, the woman clothed with the sun, the woman seated on the ten-horned beast, and the two-horned beast of the earth; and, therefore, it may be expected that the part of the book which treats of them should have more of an ecclesiastical than a civil colouring. In the same manner, the four riders on horses are as distinctly warriors. A horse is a warlike animal,—see the celebrated description in Job xxxix. 21, &c.,—and is a symbol of war. It has been always used in battle, and the Israelites were on that ground forbid to possess them. After the riders are introduced, immediately the trumpet sounds and the alarm of war is heard. Two of them also are furnished with weapons of war—the first with a bow, the second with a great sword. These are data, the above conclusions from which, it would seem, cannot be successfully resisted, and furnish a key to the plan of the work; and with this to assist us, an examination and identification of the characters may be entered upon with a reasonable prospect of success in making them out. With regard, then, to the warriors: the first, or rider on the white horse, is manifestly the same that again appears similarly mounted in chap. xix., if any regard is to be had to similarity of appearance and character. They are both mounted on white horses, both are conquerors. "A bow was given him," (chap. vi.,) "and he went forth conquering, and to conquer." In his next symbolic appearance he comes to conclude his victory, and on his head are many crowns, the fruit of those victories, and out of his mouth proceeds the same sharp sword with which he is fur-

Digitized by Google

nished in chap. i. 16. The white horse, in both cases, is the emblem of purity, and it is the only emblem of the kind in the book pertaining to the symbolic characters. The second rider on the red or fiery horse appears again as the great red dragon; and we are told in ver. 9 that the actuating power in him is the devil, that old serpent, and Satan, which deceiveth the whole world, and finally reappears in his true character in chap. xx. 10, and then receives his justly-merited doom for a life-long scene of hellish iniquity. The third rider, on the black horse, again, is the same that appears in chap. xiii. as the ten-crowned wild beast of the sea. The fourth rider on the green horse, for the proper translation of the word which describes his colour is green, (Chloros,)—(but the idea of a green horse seems to have stumbled our translators of the Bible,)—it is the same word used in Mark vi. 29: "They sat down by companies on the green grass." Let it not be wondered at that there should be a green horse, any more than there should be a horse of fire, or a dragon with seven heads and ten horns. It must not be forgotten that this, as well as the book of Daniel, are thoroughly Eastern in their construction, and both are addressed to imaginations much more excitable than those which prevail in these colder regions of the north; and that though one representation is as much out of the domain of nature as the other, both are made use of to shew the horrid and unnatural character of these beings. The rider on the green horse, therefore, following out the same principle of interpretation, corresponds to the two-horned beast of the earth, and receives his doom, under the name of the false prophet, at the hands of Christ, in chap. xix. 20, when he and the preceding character are both cast into the lake of fire. Thus, it appears, there are not so many personages to deal with as a cursory inspection would lead us to infer, and in this we are guided by the principles of interpretation laid down primarily; for, in the Book of Daniel, we have the same duplications and triplications, accompanied by an inspired interpretation of the meaning intended. The theory of interpretation which this leads us to adopt, therefore, is, that three out of the four symbolic riders are earthly characters, that they are enemies of the Lord Jesus Christ, the Rider on the white horse, that they carry on war with Him during the whole term of their existence, or the whole action of the book, till they are destroyed; also, that during their appearance as riders, the Spirit of God wishes us to understand that they are displayed as civil or political characters; that their next appearance is in an ecclesiastical point of

Digitized by Google

view, or in their relation to the Church of God; and their third appearance is that in which they receive their doom. And this is all in accordance with the precedent in the Book of Daniel, as previously cited; for there, therefore, great monarchies of the world are set forth,—First, as a great image, (Dan. ii.;) next, as four wild beasts; and third, two of them as the ram and he-goat. The reason why the two others are not repeated the third time is, the empire of Nebuchadnezzar was soon to pass away, and that almost the whole of the prophetical part of the Revelation was to be taken up with the history of the fourth beast, who was to exercise a more baleful and pernicious influence upon the Church of God than any which had gone before him.

To make the above more plain, these characters and their equivalents may be put down in the following form:—

RIDER ON THE WHITE HORSE.

Political Symbol.	*Ecclesiastical Symbol.*	*When doomed to destruction.*
Rider on the horse of fire.	The seven-crowned great red dragon.	Satan.
Rider on the black horse.	The ten-crowned wild beast of the sea.	The beast, chap. xix. 20.
Rider on the green horse.	The two-horned wild beast of the earth.	The false prophet, do.

This theory assumes that the Revelation is the continuation of the Book of the Prophet Daniel, and is constructed on the same plan, being subject to the same principles of interpretation, and deals with the fourth great empire mentioned therein, under which John lived, and the great Gentile branch of the Church groaned, and that both books (Daniel and John) are the political and ecclesiaistical histories of the empires with which the Church of God has been principally connected, couched in symbols suited to their characters and the circumstances through which they pass. It is proper here to observe, that the Apocalypse nowhere, any more than the Prophet Daniel, deals with individuals, except in two instances, viz.,—The Lord Jesus, and His great enemy, Satan. All the other symbolic characters are either dynasties or systems, so that those expositors who bring in individuals to correspond with the symbols therein employed, will ultimately be found inconsistent with themselves, or with the symbols employed in the other parts of the book. It is surprising that the above idea—that the symbols are analogous—does not seem to have occurred to any writer on the Apocalypse, as it is manifestly inconclusive and confused to introduce the four horses and their riders without any apparent motive, and to allow them to

Digitized by Google

disappear without further notice, unless the theory above stated, or something similar, is the true one. It may also be observed, that there are several strongly-marked divisions in this book. It is, as it were, divided into sections. The first section finishes at the end of the third chapter, and fulfils the command, "Write the things which are;" the second section is composed of the fourth and fifth chapters, and narrates "the things which thou hast seen;" the third includes the succeeding chapters to the end of the ninth, being altogether political history, and is part of "the things which shall be hereafter." The tenth chapter is introductory to the little book, which itself contains the four following chapters, and these are devoted to ecclesiastical personages and ecclesiastical history during this dispensation, and bring it to its close in a very succinct manner; while the following chapters up to the end of the eighteenth, give the details of how this is accomplished; and the nineteenth chapter, shewing the re-introduction of the Jews into their own olive tree, or their conversion and restoration to more than their former privileges, and the complete annihilation of the enemies of Christ and of His Church. There remain but three characters to come under review—the witnesses, the woman clothed with the sun, and the woman sitting upon the scarlet-coloured beast. The first of these, the witnesses, will be taken notice of when the chapter in which they are mentioned comes in its regular order in the narration. The other two are placed in the strongest contrast: the first, decorated with all the beauty that heavenly glory can bestow; the other, a blotched and bloated drunkard, whom the nations of the earth delight in honouring and worshipping: the one, a pure and lovely being, glorious in the eyes of those who love and know the truth; the other disguised in all the tinsel and gewgaws of a theatrical and meretricious allurement, vile and depraved, is yet, such is the deception successfully practised by Satan on the Gentiles, that like great Diana of the Ephesians, "whom all Asia, and the world worshipped," she is honoured, while the one who alone is worthy of love, is despised, and will be so, so long as corrupt human nature remains what it is; and this will continue till her rival is destroyed, and Satan's creature and counterfeit will then be seen to be what she really was, and her adherents will then wonder how they could have been so blinded by her miserable and shameless lies and impositions, as to choose the one and reject the other.

Digitized by Google

Art. VII.—SIMPLICITY AND SUBLIMITY.

These two things, simplicity and sublimity, are constantly combined in God's works, are to be seen throughout His Word, and are also felt by those in whose hearts the Holy Spirit operates.

In nothing is this combination more seen than in the actings and effects of faith; or, as it is called, in "the work of faith with power." In the work itself what simplicity, but how sublime the results! What a proof of the energy of God, what a manifestation of the grace of God, and all resulting in His highest glory! Such thoughts arose in my mind while musing on the words of the apostle, "That we should be to the praise of his glory, who first trusted in Christ," (Eph. i. 12.)

No man rises to true dignity till he becomes as a little child; that is, till he becomes a believer or *truster* in Christ. By believing, he takes the lowly submissive place which God loves, and then he becomes identified with and possessed of all that he believes, yea, of Him in whom he believes. This assertion is fully borne out by the connexion of the words above quoted, in which the apostle is setting forth the great truth, "By grace are ye saved, through faith." What this salvation is, Eph. i. 3–10 beautifully exhibit. In these words we have the noblest sweep of mind we can anywhere contemplate. It is stated generally in third verse, "That God hath blessed us with all spiritual blessings in heavenly places in Christ Jesus," and then these blessings are described in detail. Election, predestination, adoption, acceptance, forgiveness, are introduced, and are all connected with redemption through blood, and union to the Redeemer; all manifesting God's deep wisdom, and all resulting in His highest glory; all calling forth holy admiration and grateful thanksgiving. Then the mind of the inspired writer travels on to the future, and sees "all things gathered together in one in Christ," or, as some read, "headed up in Him," all beautiful, orderly, and stable. Ver. 10.—The truths contained in this wondrous verse are more fully brought out in Col. i. 15–22.

What thoughts of wonder must have filled the mind of Moses when, having written at the Divine dictation the first few chapters of Genesis, he looked back on the scene he had portrayed; and so with Daniel, after he had recorded the visions of the everlasting kingdom, supplanting and succeeding the bestial domination of earth's great monarchies, (Dan. vii. 13, 14.) But Paul, while writing this letter in his prison-house,

Digitized by Google

took a still wider range; he went back to eternity, and soared forward to the ages of ages, and included in his mighty summary, not only creation, like Moses, or things on earth like Daniel, but "all things in heaven and earth," with Christ as their centre and fulness, ordering all in harmony, filling all with blessing, and causing all to radiate forth the Divine glory.

In the 10th and 11th verses, he treats the subject more in an experimental point of view: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." What is the counsel of His own will, but "that we might be to the praise of His glory, who first trusted in Christ?"

Some have applied this verse to God the Father, whom, they say, first trusted in Christ. But this, though true, cannot be considered as the truth in the text, if the connexion is duly studied. Others consider that the Jews are referred to, seeing that, for some years after Pentecost, only Jewish stones were laid on Christ the foundation. Then, after the very murderers of Christ had trusted in Him and found peace and blessing, He was "preached to the Gentiles," to whom the apostle is supposed to refer when he adds, "in whom ye also trusted." The Lord had said, "Go preach to all nations, beginning at Jerusalem;" and the gospel was, by the apostles, preached *first* to them, (Acts xii. 46; Rom i. 16.) Another class of interpreters think that Paul is not here so much introducing a contrast between Jew and Gentile, as shewing the means and end of salvation. Hence, some read the words, "that we should be to the praise of his glory, having first trusted in Christ." We can but think that the second view was in the mind of the apostle, while we recognise and purpose a little further to dwell upon the glorious and encouraging fact evidently here taught, *that all who trust in Christ for salvation are to God's highest glory.* Here we have *the first thing*, and *the final thing*, and both closely connected. We have that which is *first* in importance as regards ourselves, and that which, though the *final* end of all, was first in *intention* with God. How ought we to rejoice and bless God that His glory and our salvation are thus associated, and that when "the Church of the first-born," including both Jews and Gentiles, is completed, they will be "the first-fruits of His creatures," and so connected with the manifestation of His glory, and the communication of His blessedness in the ages of ages!

I. The first thing—first in importance as regards us—is to trust in Christ. Is it first in our aim and intention? Do we

Digitized by Google

duly regard God's order in this matter? Though we have done thousands of bad things, if we trust in Christ all shall be put away, and become, as regards God's reckoning towards us, as though they had not been. If we have performed thousands of apparently good things, all will go for nothing in God's account, if you have not trusted in Christ. All that is done in religion *before* this trust is serious trifling, and must be counted but as loss if we are ever saved. How immensely important, then, is this *trust.*

Suppose the actings of souls as regards *trusting* could become visible to the eye, what should we *see* in others, and what would they *see* in us? Where would our hearts be found clinging for help, confiding for happiness, and committing their hopes? All these actings are always visible to God. What does He behold in us as regards trust, and where does He behold our souls resting? God speaks in His Word of those who trust in riches, in man, in their own hearts, in outward privileges, and external duties, and in one or other of these classess it is to be feared many are found. Alas! what a sad sight is this leaning on reeds, this building on the sand, and all the while neglecting Him to whom God points and says, "Blessed are all they that trust in Him."

Many *despise* Him: they say, How can this man save us? They reason against God's chosen plan, and reject His one foundation. He is "disallowed indeed of men, though chosen of God, and precious." More *neglect* Him: They will not trouble themselves about salvation by Christ, they have other things to do, they "cannot come," and so pray "to be excused." A considerable number make serious if not fatal mistakes in this matter. They are earnest about religion, but they must needs mix something with Christ, or substitute something for Him, yet all the while using His name and complimenting His character. Many anxious souls hesitate and fear, saying, Can it all be for me? may I trust He will save me? Such feeble ones require to be dealt wisely, tenderly, and faithfully with, but above all, to be assured that nothing will so honour God as for them simply and at once to trust in Jesus. A remnant do really trust; they simply believe and find rest, and honour God; though few, we fear, do so as confidently and as constantly as they ought. That was a sublime utterance of Paul when he stood up amidst a despairing company, and said, "I believe God that it shall be even as it was told me;" and it is a sublime sight when, in the simplicity of faith, sinners come out from worldliness, away from self-righteousness, and rising above desponding doubts and

Digitized by Google

temptations, say—"WE TRUST CHRIST,"—"WE TRUST IN CHRIST."

Think a moment of the *object*, the *act*, and its *results*. Surely there is everything in the *object* provided that God can give, or the sinner need. He is the great gift of God to worthless sinners, the grand resting-place provided for weary hearts, the ever-springing fountain for thirsty souls. "CHRIST!" wondrous word, beaming with glory, brimming over with blessing, burning with intense love. What a proof of His godhead is the fact that God provides Him for our trust! The anointed one, the prophet, priest, and king, the substance of all types, to whom all the prophets bare witness, one whom millions have tried and found all-sufficient. How should this name "Christ" attract from the greatest distance, annihilate all guilty fears, attach in bonds of tenderest love, and animate to devoted service! And it will do so when really *trusted.* His words, His work, His person, His offices must all be trusted according as our various needs are discovered. We must trust Him for deliverance, safety, happiness, and help. Trust Him only, Him always. How comforting under all circumstances to be able to say, "I know whom I have trusted!" (2 Tim. i. 12.) Paul could say, "I have fought," "I have kept," "I have finished," &c., but above all, and as the cause of all the rest, he could say, "I HAVE TRUSTED!" Have we done so? If so, we are trusting still. We are clinging and cleaving to Him to whom we have come. Trusting to Christ is not a thing of the past merely. Twenty or more years ago we breathed, and, as an effect, we lived; we breathe still, and we still live. We who have trusted must hold fast the beginning of our confidence steadfast unto the end. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," (1 John. v. 13.) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," (Gal. ii. 20.) The trusting ones should think much on their *position*, *privileges*, and *prospects*. Safety in spite of all foes, satisfaction for all true desires, and solace in all troubles. Trusters in Christ are *in Him* whom they trust. In Him an ark of safety, a sanctuary of worship, a home of blessing. In Him where God evermore is, and where "it hath pleased Him all fulness should dwell." And all such shall soon be for ever with Him. Christ will have all His trusting ones around Him in glory. Look at the shadowing

Digitized by Google

forth of this in David, as he is established in his kingdom, (2 Sam. xxiii. 8.) Round him are the three mighty men, the thirty also, and a large band of nobles. Go back a few years and trace their history. "David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men," (1 Sam. xxii. 1, 2.) But this strange company came to David, and they *clave* to him in all his afflictions. They identified themselves with him. Their language was, "Thine we are, thou son of Jesse," (1 Chron. xii. 17, 18,) and he who received them then, owned them in the hour of his greatness. Thus will it be with Christ, only there will be a far greater contrast. When He stands with all His saved ones in His kingdom, there will be found among them those who were once the vilest, the meanest, the weakest of the children of men; but they "trusted in Christ;" they took Him at His word, and expected Him to act according to His name, and not according to theirs; He has done so, and now they stand with Him in glory, the sharers of His throne, joint-heirs with Him. Nor is this all, the great climax is yet to come. They are not only *with* Christ, but they are *for the praise of God's glory.*

II. To this *final thing,* this great end of all that God does, we ask brief attention. "That we should be to the praise of His glory." That is, as other parts of the epistle teach us, first, for *the display of His glory;* secondly, that He might be *praised* who thus displays it. Thus we are led to the conclusion *that God is exhibited and exalted in, and by, the salvation of sinners who trust in Christ.*

The *exhibition* of God; what a glorious theme! Much has already been done in creation which the senses and the mind can take cognisance of. Much has also been done in redemption which faith apprehends; "but the times of the restitution of all things is coming;" and then will come the revelation of God to the new faculties and senses of the glorified. "Glory" means the manifestation of excellency. God calls His goodness His glory, (Exod. xxxiii. 18, 19,) and that goodness, benevolence, loving-kindness, or love in all its varied forms, He will fully display. The great end of God in all He does, is *self-manifestation.* This is done first and most in the person of Christ, (Heb. i. 3; John xiv. 8, 9.) Next by the Church, His mystical body. How constantly Paul refers

Digitized by Google

to this subject of the manifestation of God by the Church in this connexion. "Himself," "Praise of the glory of His grace," and "to the praise of His glory." But there are two passages in this epistle we should particularly study, and these will best illustrate the phrase before us. These are—"That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus," (Ephes. ii. 7.) "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God," (Ephes. iii. 10.) In the first, *grace* is referred to. It is said to be "rich," "riches," "exceeding riches." Grace or favour exceeding all sin, all thought of angels, all hopes of the saints. The second passage refers especially to God's "*wisdom,*" His "manifold wisdom," as displayed in the salvation of the Church, in her teachings, training for her high destiny, in all the means used as regards grace and providence; as well as in that destiny itself. Her history and glory will be a theme for angelic study, by means of which they will learn more of God's manifold wisdom.

Then will the glory of God be unfolded, His excellences be seen. In connexion with "grace" and "wisdom;" power, patience, holiness, justice, every moral and every natural attribute of God will be revealed, and all in complete harmony. Then will come *the exaltation of God.* He will then be greatly magnified, honoured, and *praised.* We are now constantly called upon to *exalt* the Lord, to bless, and to magnify Him. We can do this only in our thoughts, affections, and praises, and by endeavouring to promote right feelings in others. We cannot make Him greater than He is, or add to His glory. But we may praise Him for what He reveals Himself to be. This He claims of us, and assures us that He is glorified thereby. But while here, all we do is feeble and imperfect; the land of perfect praise is not yet gained. The songs are prepared, and hearts and harps are preparing, and soon the universe shall be filled with the melody, Christ himself leading the everlasting song, (Ps. xxii. 22–24.) How many of the Psalms we now understand so little, will then be sung with understanding on that renovated earth, which will be filled with the knowledge of God; and the songs of Heaven, as recorded in the Apocalypse, will echo through that world of light. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Digitized by Google

Such will be the final end as regards all those who trust in Christ. But what will be the final end of those who do not trust? "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John iii. 36.) Such will, indeed, "come short of the glory of God," and having wilfully refused to let God glorify Himself in their salvation, must be "punished with everlasting destruction from the presence of that glory." Then let the unregenerate souls, the untrusting ones, well consider what is their first and immediate duty. "This is his commandment, that ye believe on the name of his Son Jesus Christ." "This is the work of God, that ye believe on him whom he hath sent." "Kiss (embrace) the Son," for "blessed are all they that trust in him."

Let those who have trusted in Christ as a Saviour, trust Him in everything else. Have you committed your soul unto Him? Then, that is safe, He will keep it to His heavenly kingdom. Now, trust body, circumstances, family, reputation, services, all to Him. Trust His word, His sympathy, His friendship. And thus you will be to the praise of God even now; and your faith shall be found to praise and honour and glory at the appearing of Jesus Christ. It has been said, that if any one should fall into deep water, and did not struggle, the water will for a time bear the person up. We cannot vouch for this, but this we may be quite sure of, that if we cast ourselves into the ocean of God's love in Christ and do not struggle, we shall be borne up, for it is written "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee," (Isa. xxvi. 3;) and again it is written, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength," or "the Rock of ages."

Faith, indeed, is a *simple* thing, and what follows on believing most *sublime;* but let us ever bear in mind, that faith and its increase requires the energy of the Holy Spirit, even the same power "that raised Jesus from the dead." Therefore, let praise be ever given for the first thing now, as well as for the final thing hereafter. If we are thankful believers, we shall be thriving believers; for those who pray much will pray best; and God will hear and answer the prayer of faith, and dwell with the trusting heart.

Digitized by Google

Art. VIII.—THE FIRST TEMPTATION.*

"Ye shall be as gods, knowing good and evil." Such was the promise of the great tempter to our first parents. Such the original lie by which they were drawn away from God.

Our translation of this passage is defective. It is a departure from the way the same word is elsewhere rendered. The Hebrew word is *Elohim*, the uniform rendering of which is "*God*."

It is so translated in the beginning of this verse. "For *God* doth know," &c. There is no reason why it should not be so rendered here. The devil's promise was to make man as *God*.

This deceitful promise furnishes a key to all history. It explains the development of the individual man, and of the race.

And, first, the mode of this temptation is to be carefully noticed. Satan does not appear here in the form of absolute evil.

This was not his style of warfare then, nor is it now. From the outset, he appears as an arch deceiver, a traitorous dissembler of the work and office of Christ. The promise was to the highest good. "Ye shall be as God." Was not God the sum of all excellence and blessedness? Was it wrong to desire to be like Him? Does not the Word of God present this as the lofty goal to which we are destined, who are called to be the sons of God? Has not Jesus Christ come in the flesh to give us this power, and to exalt us to this rank? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." The essence of Adam's sin was that he chose to seek this lofty prize under the leadership of Satan, instead of calmly waiting upon God to fulfil the desires of his heart.

The temptation of the second Adam was the same in kind. It was a promise to the highest human exaltation, the dominion of the world.

Adam fell into the snare, so artfully spread; and in his fall he dragged his posterity into the same abyss of ruin.

But it is most important to observe that, in this brief transaction, we have an epitome of the whole historical development of the human race. When Adam become the victim of satanic craft, the devil was suffered to assume a subordinate

* From an American periodical entitled, *The Prophetic Times*, edited by Drs Seiss, Newton, Duffield, and others.

Digitized by Google

sovereignty over the human race. Our Lord styles him, "the prince of this world." Paul writes of him as "the god of this age." Of course, he is limited and overruled in his dominion by God, and specially by our Lord Jesus Christ, unto whom all power in heaven and earth is now committed, and who, through His death and resurrection, has vanquished and will ultimately "cast out" and "destroy him that hath the power of death, that is, the devil." It is the blessed faith and hope of the gospel, that the Lord Jesus hath taken the wise in his own craftiness, that He has already wounded unto death Leviathan, that crooked serpent, and that on the very theatre and at the very crisis of his triumph, He shall come to cast him down, and bind him over to his appointed judgment. But we see not yet all things put under Him. The hour of Satan's doom has not yet arrived. The grand scheme of apostasy from God, begun in Paradise, has not reached its climax. Satan is still abroad in the world, conducting the drama to its crisis. In the breast of the individual, and as the deceiver of the nations, he is still persuading men to believe the old original lie. And to this end, in his subordinate sovereignty of the world, he has directed and inspired its culture, organised its imposing systems of trade and empire, reared its vast fabrics of superstition, and woven its network of vain philosophies.

We may pause here, and observe how the history of every man developes in the direction of this first temptation.

The false fire then kindled by Satan gleams out even in childhood. The self-assertion and obstinacy of children is but its latent working; and as the child grows up, its imagination is filled with ambitious projects and castles in the air. How it longs to be a greater somebody than it is!

And as the child becomes the man, the leaven of the old lie works with accumulated power. What boundless aspirations, what lofty conceits, what daring projects fill his mind! We need not signalise eminent men of the past or of the present. We are all the victims of these insatiable desires. We all want to climb the heights of wealth or fame. And at what pitch of self-exaltation will we be content to stop, save that to which the devil promises to raise us? "Ye shall be as God." Infinite, boundless, are these aspirations. The soul of man cannot stop short of the highest goal. And these flights of ambition are also searches, on our part, after the knowledge of good and evil. The two things are inseparably connected. They are strugglings of the soul to rid itself of the limitations and misfortunes that encompass it as with a net. "Who will shew us any good?" is the universal cry. "Give me wisdom,

Digitized by Google

give me power, give me wealth; cause me to be admired or feared; place me in that dream-land of the future, or on the cloudy summits which beckon me on to glory, and I shall have found the good my soul craves." Thus does Satan tempt us on from one height to another by the vain hope that we shall run away from evil and seize the good, until he decoys us into that land of darkness, where we find that, in striving to be as gods, we have become demons, and in the pursuit of good we have landed in the realm of all evil.

And as with the individual, so with the race. It also has been, and is now deceived by the hope of attaining the infinite good. The leaven of the original sin has pervaded, and yet pervades, all its experiments at self-advancement. It is manifest in the great empires that have successively occupied the theatre of the world. It taints all the social theories by which it is proposed to rid the world of evil, and exalt and bless man with the knowledge of the good. To this end the scattered families of the earth were first drawn together on the plains of Babel. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us *make us a name*, lest we be scattered abroad upon the face of the whole earth." The Lord thwarted this first attempt by confounding their language. Afterwards, however, these attempts were allowed to succeed; and we have a long succession of worldly states, under which the power of the human race was aggrandised and its civilisation advanced. It seems to have been the plan of God to give the earth into the hands of the children of this world, that they might have time and scope to carry out their great experiments under the leadership of this world's prince. And these experiments have not yet closed. Every sort of theory has been, and is still tried by which the exaltation of the race is to be secured and made permanent, by which the evils of its condition are to be detected and eliminated. These all are endeavours on the part of man to realise, now in one form now in another, the dream of his destiny, and establish a peaceful and prosperous empire, which shall give him room for expansion and protect him from evil in the enjoyment of the good; and in all of them it is not hard to detect the workings of the old lie. It would be wrong, indeed, to assert that these attempts have accomplished nothing in this direction. The promise has been seemingly fulfilled, and there is no doubt that this present experience in sin is his appointed preparatory discipline. But his true, ultimate glory requires his present failure. Hence, his success is only partial and unreal, and with apparent success his pride and self-

sufficiency increase. Grander schemes than ever now swell his mind. Greater prizes beckon him on, and giant evils follow him into the new fields of his conquest. But the dream of a golden age, to be wrought out by his own efforts, still lures him on. His triumphs over brute matter, his access to the gathered stores of the wealth and wisdom of the past, his vast achievements, lead him to believe that the goal is near. Hence the might, the glow, the marvellous strides of our modern civilisation. Hence the agony and blood of the mighty struggle. Above this roar of cities and din of workshops, above the noise of those steaming shuttlecocks that are weaving the world's inhabitants into one vast fabric, above the thunder of its battle-fields, is heard the voice of the tempter, echoing the old lie, "Ye shall be as gods," and urging men on to higher deeds and grander struggles. And this progress in effort and achievement, in conflict with evil and grasping after good, will go on, as we are assured in Holy Writ, until it culminates in the revelation of the man of sin, *whose coming is after the working of Satan,* who is to be an incarnation of the great falsehood upon which the world's culture is based, "Ye shall be as God;" for it is said of him that "he opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Under him the drama of ages shall come to its consummation.

The promise of Satan, in its highest fulfilment, shall be proved a lie. Man, raised as near to God as the devil can raise him, shall fall like lightning from heaven; for it is written, "Him shall the Lord consume with the spirit of his mouth, and destroy with the brightness of his coming."

These two points, then, the first deceitful promise to make man as God, and the revelation of Antichrist, who, under the inspiration of Satan, shall persuade himself that he is God, and palm himself off on the world as such, are the termini of this age. Satan will not give up the experiment begun with Adam until he has made this final effort. Antichrist will be the embodiment and masterpiece of his transcendent genius and patient working through these long years. What men call the "spirit of the age" is that spirit of Antichrist, whereof we have heard that it should come. For the "spirit of the age" totally denies the world's need of the coming of the Lord from heaven, and vaunts itself as able to work out the great problem of human destiny in its own strength. When men do homage to the spirit of the age, they worship the prince of this world.

Digitized by Google

And yet how many Christians are worshippers at this altar! Protestant Christians have been quick to discern its working in the bosom of the Church, in Rome's effort to realise the kingdom of God before the time. But are they aware that the majority of their purer faith have fallen into a delusion no less subtle and dangerous? Has Protestant Christianity proved itself any more able to realise the kingdom? And yet the common doctrine of a millennium before the coming of Christ involves such a belief; and worse than all, the hope of achieving this result rests partly upon the "spirit of the age."

This doctrine denies any necessity for the judgment of this world and the casting out of its prince (John xii. 31) before the kingdom of God can come upon the earth. Hence it looks for no such crisis and divine intervention as the Advent doctrine requires. Instead of regarding the present progress of the world as a ripening for judgment, it expects it to ripen into a millennium. Verily the false Christs of modern civilisation have deceived many. Most of the visible Church is ready to welcome Antichrist. Not only all the world shall wonder after him, but those Christians who, by their false theory, say, "My Lord delayeth his coming," are not at all prepared to resist his claims.

The Lord grant that His people may be warned in time, for such shall be the strength and subtlety of this last form of Satan's working, that all worldly-minded Christians will be deceived. None but the elect will escape.

Art. IX.—THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY.*

We take it for granted here that the coming of our Saviour is premillennial, and that the final gathering of the nations and of the kings of the earth will be in the Holy Land, where the last conflict between Antichrist and those who dispute his claims will take place. However unlikely such a consummation may at present seem to a superficial observer, it cannot be denied that the testimony of Scripture on this point is frequent, harmonious, and overwhelming. Nor is it difficult,

* The object of the following remarks is, not only to present the thoughts that have suggested themselves to the writer's mind, but also (with the view to mutual information and benefit) to elicit the opinions and draw forth the researches of earnest and pious students of the inspired Word, under whose eye it may fall. From *The Prophetic Times.*

Digitized by Google

in the light of the sacred Word, to clearly discern, even now, the preparatory steps and the gathering of the elements that will constitute the groundwork of the mighty strife. The contest in the Holy Land presupposes the re-establishment of a Jewish state and of the temple worship, out of which circumstance will arise that exceptional opposition to the universal sway of Antichrist, which will be the occasion of the unprecedented gathering of the nations.

Whilst millennarians differ among themselves regarding minor details, there is an extraordinary unanimity among them respecting the great outlines of the coming history of the world. Between their views and those of their post-millennial brethren, however, there is "a great gulf fixed." And yet there is an extensive unanimity between the majority of prophetical writers of all schools on *one* point, viz., the so-called "Battle of Armageddon." It is generally supposed by commentators that the scene of the final battle will be the famous plain of Megiddo, or Esdraelon, in the centre of Palestine, to the south-east of Mount Carmel, between the ancient city of Samaria and Nazareth. But a careful comparison of the Scriptures presents to our mind difficulties which incline us to reject this view, We therefore proceed to lay before our readers the reasons which lead us to believe that *the Battle of the Great Day of God Almighty will not, and cannot be fought in the plain of Esdraelon,* and that the word "*Armageddon*" does not refer to Megiddo at all.

I. Is any "battle of Armageddon" even mentioned in the Bible? The only passage where the word "Armageddon" occurs, is Rev. xvi. 16. The Greek word (or syllables) *μαγεδ-δών* (*mageddon*) is found in no other place, either in the original Greek of the New Testament or in the Greek Septuagint version of the Old Testament. In King James's version, the word *Megiddon* occurs in Zech. xii. 11., which is merely transferred from the Hebrew, and is found nowhere else in this form. The Septuagint translates it *ἐκκοπτομένου,* as if from the root *aded.* The learned authors of that version did not suppose that the city of Megiddo, (inhabited by Canaanites.) of Manasseh, in the tribe of Issachar, was meant; nor any city at all. It is just possible that they had another reading in their Hebrew copy, since the word Hadadrimmon (Zech. xii. 11) is not in the Greek translation, but instead, *ῥοῶνος*! * Very possibly Zech. xii. 11 is one of the deep things of God's

* The literal translation of the clause in the LXX. is, "As a mourning of a rushing one (or Roon, *ῥοῶνος*) in a plain of a cut off one," (or, "one that is cut off," or, "a thing that is cut off.")

Digitized by Google

Word, and refers to an event of which we have no knowledge. Such a place as Hadadrimmon is not mentioned in the account of Josiah's overthrow at Megiddo, in 2 Kings xxiii. and 2 Chron. xxxv., to which Zech. xii. 11 is usually conjecturally referred; and we have been unable to find any other authority for locating a town called Hadadrimmon in the plain of Megiddo. It might, perhaps, be supposed that Hadadrimmon was the name of the *king* against whom Necho fought, who might have mourned on account of the destruction of his sole remaining hope, placed in the diversion which Josiah made in his favour. But, in that case, Hadadrimmon (from the derivation of the name) must have been a king of Damascus, in Syria, whereas Necho's antagonist was an Assyrian: and, besides, in order to bear this construction, the preposition would have to mean "on account of," or "concerning," which it seldom does.

But even admitting that the word *Magiddon*, in Zech. xii. 11, ought (analogously with the translation of *Magiddo* elsewhere, which the LXX. make *Μαγεδδὼ*) to be rendered *Μαγεδδών*, it would prove nothing with regard to the passage in the Revelation. *Armageddon* is a different word from *Mageddon*. It is true that the Greek form of Hebrew words often varies much from the original, but in this case we would have not merely an *altered* termination or prefix, but an entirely new syllable,—*Αρ*. To say that the two words are synonymous or interchangeable, rests on a *conjecture*, and nothing more; and we are therefore inclined to believe that the common interpretation making *Armageddon* to be *Megiddo*, is *only a guess of commentators*, which one has copied from the other. Until we see better proof to the contrary than any that has hitherto been presented, we shall think it probable *that Armageddon is an entirely distinct locality.*

There is, however, another consideration which not only makes it unlikely that the great battle will be fought in the plain of Megiddo, but unlikely that there will be any battle at all at Armageddon. And this is found in the prediction itself. On reading carefully the passage in Rev. xvi. from the 12th to the 17th verse, our attention is arrested by the peculiarity of the construction. In verse 15, there is a sudden transition from the first person singular, with no mention who the speaker is; and verse 16 seems clearly to be a *parenthesis*, an allusion to *another* matter thrown in here and not directly connected with the matter of the text, which makes a complete sense without it. Verse 16 resumes the third person, and the question arises, *To what antecedent does the αὐτοὺς* ("them") in

Digitized by Google

this (16th) verse *refer?* There is no antecedent in the previous verse. It cannot be the *πνέυματα* ("spirits")—it *might* be the *Βασιλέις*, ("kings;")—*it may be a reference to some parties not previously mentioned at all.** Might not these be THE SAINTS of the first, or virgin translation, who are thus hinted at in connexion with Christ's silent coming as a thief to remove them? For certainly His final appearing will be public and visible; and if there is a coming as a thief, it must be previous and of another nature. A similar reference to an unknown antecedent occurs in Isaiah xxxv. 8. The coming mentioned in verse 15 precedes the great day, and is very probably the deliverance of which Christ speaks when He says, (Luke xxi. 36,) "Watch ye therefore, and pray always, that ye may be accounted *worthy to escape* all these things that shall come to pass, and to stand before the Son of Man." Is it not the same period mentioned in Rev. iii. 3? "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And also, Rev. iii. 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, (*οικουμένης,*) to try them that dwell upon the earth, (*γῆς.*)"

What, then, is Armageddon? That it is the plain of Megiddo is unlikely. That there will be a battle at Armageddon is unlikely. Is anything left us but further conjecture? In a subsequent article we propose to give our own view, with the passages sustaining it. We will merely add in this place that it is not heretical or new to dissent from the view making Armageddon identical with the plain of Esdraelon. Other explanations have at various times been given. It has been thought that the word "Armageddon" is a synonym for the New Jerusalem, the everlasting abode of the glorified saints. In an old German commentary, the author suggests that "Armageddon" is substituted for Harmeged, "the mountain of costly and precious gifts." Or it might stand for Harmigdannoth, "the mountain of costly or precious things;"—especially as "the mountain of the Lord's house" and "the hill of the Lord" are distinctly referred to in prophecies respecting the earthly Jerusalem. (See Isa. ii. 2, 3; Micah iv. 1, 2; Ps. lxviii. 15, 16.) "Armageddon" might also stand for

* The "gathering" of verse 14 is distinct from the gathering of verse 16. In verse 14, the *spirits of demons* work miracles to gather the *kings*. In verse 16, "*he*" gathers "*them*." The literal translation of verse 14 is: "For they are spirits of demons, doing signs to go out upon the kings of the land and of the whole inhabited world, to gather them to the battle of that day, that great day of God Almighty."

Digitized by Google

Irmeged, the "illustrious city," or "city of costly gifts;" and the discrepancy would not be greater than in the word Hezekiah, which is, in Greek, Ἐζεκιας, (*Ezekias*,) and in the Hebrew original, *Chiskijahu*.

From what has been said, it seems clear that the plain of Megiddo is not necesarily, nor even probably referred to in the passage under consideration. But there are more cogent reasons still for discrediting such an interpretation. For,

II. *The Holy Spirit locates the Battle of that Great Day in the region of* IDUMEA, extending, perhaps, as far as Jerusalem, or else beginning there. (See Zech. xiv. 1–5.) To set this important fact in a clear light, it will be necessary to quote the passages *in extenso*.

In Isa. xxxiv. 5, it is said: "My sword shall come down upon *Idumea*." The time when this will occur is, beyond contradiction, the close of the present age, (αιῶν;) for it is when "the mountains shall be melted with their blood;" when "the indignation of the Lord shall be upon all nations, and His fury upon all their armies;" when He shall "utterly destroy them, and deliver them to the slaughter, and the slain shall be cast out, and their stink shall come up out of their carcases." And the parallel passage in Jeremiah teaches us, (Jer. xxv. 33:) "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor *buried; they* shall be *dung* upon the ground." Also Isa. lxvi. 23, 24: "All flesh shall come to worship before me, from one new moon to another, and from one Sabbath to another, saith the Lord. And they shall go forth and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." In the same chapter (Isa. xxxiv.) it is also said, in verses 6 and 7: "The Lord hath a sacrifice in *Bozrah*, and a great slaughter in the land of *Idumea*. Their land shall be soaked with blood, and their dust made fat with fatness."

In Rev. xiv. 20, we read that when the great wine-press of the wrath of God was trodden, it was "without the city," and that the blood came even "unto the horse-bridles," (three and a half or four feet deep,) "by the space of a thousand and six hundred furlongs." If this is square measure, the extent would be about twenty-five miles, but if not, the sea of blood would extend two hundred miles, which would include ancient Edom, and reach to the north, even beyond Jerusalem.

In Ezek. xxxv. the language seems too strong to have had

Digitized by Google

its fulfilment in ancient days: the invective is full of indignation. In verses 6, 7, 8, 14, and 15, we read: "Blood shall pursue thee: thus will I make Mount Seir desolation and desolation. And I will fill his mountains with his slain men. When the *whole earth* rejoiceth, I will make *thee* desolate."

In Jer. xlix. 21, we read: "The *earth is moved* at the noise of their fall; at the cry the noise thereof was heard in the Red Sea."

In Mal. iv. 1, Edom is called, "The people against whom the Lord hath indignation *for ever.*"

In the famous passage in Isa. lxiii. 1-6, (which surely not even a "spiritualiser," who heedlessly refers it to *Calvary*, can possibly have carefully examined, and which speaks exclusively of "the day of vengeance,") the Redeemer, whose garments are *dyed with blood*, from trampling His enemies in the fury of His wrath, is seen coming from EDOM, and from "treading the wine-press" in BOZRAH. This, by itself, is conclusive.

In Num. xxiv. 18, in Balaam's great summary, it is written: "Edom shall be a possession;" and again, v. 23, "*Alas, who shall live when God doeth this?*" and throughout the Old Testament prophecies, from Balaam to Malachi, the inspired strain against *Edom* recurs continually.

Deborah and Barak also prophesied of it. Judges v. 4, 5,— "Lord, when *thou* wentest out of *Seir*, when thou marchest out of the field of Edom, *the earth trembled, and the heavens dropped*, the clouds also dropped water. *The mountains melted* from before the Lord, even that Sinai from before Jehovah, God of Israel."

And Moses sings, (Deut. xxxiii. 2:) "The Lord came from Sinai, and rose up from *Seir* unto them;" (whom?) "he shined forth from *Mount Paran*, and he came with ten thousands of saints." Compare Dan. vii. 10.

In Habakkuk's incomparably sublime prayer, we read, (iii. 3:) "God came from *Teman*, and the Holy One from *Mount Paran.*" "He drove asunder the nations," (ver. 6.) "Thou didst thrash the heathen in thine anger," (ver. 12.) Compare Ps. lxviii. 7, 8, which (as the whole Psalm does) clearly refer to the same great day.

The vast importance of the great theme justifies further reference. In Ps. lx. 8, we read: "Over Edom will I cast out my shoe. Who will bring me into the strong city? who will lead me into Edom?" Compare Ps. cviii., where, in the latter half, *precisely the same verses occur*. (Why is this?)

In Ps. lxxxiii. 6, 15, 17: "The tabernacles of Edom are

Digitized by Google

confederate. Persecute them with thy tempest. Let them be confounded and troubled *for ever.*"

Isa. xi. 14. The whole of Obadiah, especially ver. 15, which fixes the time. See also the fearful description in Ezek. xxxii. In ver. 29 Edom is numbered among the mighty ones, *in her order*—last but one. In Dan. xi. 41 we find Edom existing in the time of Antichrist. See also Joel iii. 19. Verse 13 defines the time to be the putting in of the sickle; and the coming of the Lord Jesus is in verse 16. See also Amos ix. 12; the *time* being defined in ver. 11.

We conclude, therefore, that there is no such thing predicted in the Bible as "the battle of Armageddon;" and that the Battle of that Great Day of God Almighty will not take place in the plain of Megiddo. And here, for the present, we leave the mighty theme for close and careful scriptural investigation. We leave it in the hands of such candid brethren as have the noble spirit of the Bereans, of Daniel, and of the holy prophets generally. (1 Pet. i. 10, 11.) "Thy testimonies are wonderful." *

Notes on Scripture.

"Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—PSALM cx. 1.

THESE words are quoted more frequently than any others by the Lord and His apostles. But how are they forgotten! Men love to dwell on the angels' song, "Peace on earth, goodwill toward men;" they love to speak of the birth of Jesus, as if thereby the earth, and all that is in it, were effectually brought to blessing and to God; but they forget that Jesus has been rejected, and that, as rejected, He now sitteth, not on His own throne, not on the throne of His father David, but *on His heavenly Father's throne,* waiting till His enemies shall have been set as a footstool for His feet. We read of Joshua planting his victorious foot on the necks of his enemies, a type of the doom reserved for those who, after rejecting the testimony of Christ's grace, defy the glory of His risen power. If we read what the Scripture says respecting Armageddon (Rev. xxvi. 16) and the valley of Jehoshaphat, (Jer. viii. 42,) we shall see what the footstool means. We shall see where His enemies shall be gathered, and how they will be crushed. To that hour the second verse of this Psalm belongs: "Jehovah shall

* Our readers, without accepting all the above statements, will investigate the subject for themselves.—EDITOR.

Digitized by Google

send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." The land of Israel—Immanuel's land—shall teem with enemies then. Antichrist shall be there; the kings of the whole Roman world and all their armies will be there; but in the midst of them Christ shall come forth to rule. Then shall He speak to them in His wrath, and vex them in His sore displeasure.

"According to the eternal purpose which he purposed in Christ Jesus our Lord."—EPHESIANS iii. 11.

THIS is a most unfortunate translation of the original text. The word rendered "eternal" means "of the ages," and the word "purpose" denotes a "plan" or "arrangement." Instead of "eternal purpose," it should read "plan of the ages," or "arrangement of the ages." The whole sentence should read, "*According to* THE ARRANGEMENT OF THE AGES *which He made for Christ Jesus our Lord.*" A parallel text is Hebrews i. 2, "By whom also he made the world," which should read, *For whom He made the ages.*"

St Paul means to say that God's whole arrangement of the various dispensations was made just for the sake of Christ. The reason why the several dispensations of religion followed each other just as they have done, was to prepare the way for the coming and work of Christ. The Adamic age gave place to the Abrahamic, and the Abrahamic to the Mosaic, and the Mosaic to the Christian, just because that was the best way of introducing and developing the work of Christ.

This is the grand idea put forth in the text: that all past dispensations and all future dispensations have their foundation and their arrangement in view of the work of Christ. All before Christ's advent were preparatory to His coming; all that follow His coming are but developments of His work. As the human race had been lost and ruined, and the earth cursed by the sin of Adam, so God designed to restore the earth and the race by the righteousness of Christ, and therefore made all His arrangements for that end; "all the disposition of the ages for Christ Jesus our Lord."

It has been God's plan gradually to develop His purposes of mercy to our race. By the promises made to Adam and the Patriarchs, only dim and distant hints were given of a coming Redeemer. In the types and ceremonies of the Jewish religion, the blessings of this present dispensation and of that which is to come were exhibited in shadowy forms. And the bright light of the Christian age is destined to grow pale before the splendour of the millennial glory, as that shall fade away at the dawning of that endless morning which shall open on the new heavens and the new earth.

THE AGE OF THE FAMILY.

During the Patriarchal dispensation, both before and after the deluge, religion was a family concern. The father of the family was the prophet, priest, and king of his family. From the father was derived all religious knowledge. He was the teacher or *prophet* of the family.

To him God's will was revealed, either directly, or as handed down by tradition from *his* fathers. It was the day of oral communication of knowledge. There were no books, and the arts were in their infancy. This was surely not the time for the advent of a teacher—a prophet—whose words were to spread through the world.

The father of the family was also the *priest.* He offered sacrifices; he led the devotions of his family. He stood between God and his family. There was as yet no consolidation of men into communities, so as to make one man or class of men priest or priesthood of the community. The human race was in too rude a state for any such organisation. While the race was in this rude, unorganised state, without communities, and without a priesthood for communities, the time had not come for the advent of the great High Priest.

And so, while the race was in families and under patriarchs only, the world was not prepared for the advent of Messiah, the King. The Patriarchal age, then, was not the time for the advent of Christ, our Prophet, Priest, and King, but was a suitable preparation for His coming.

THE AGE OF THE NATION.

Families in the progress of centuries grew into tribes, and tribes into nations. The family priest was exchanged for the priest of the tribe and the priesthood of the nation, as the patriarch gave way to the chief of the tribe and king of the nation.

As God had revealed Himself to the Patriarchal age through the father of the family, so now it was time for God to have a nation of His own, which He might educate for Himself and fill with ideas of true religious worship and service. He selected the family of Abraham, and made a great nation of it, that, by a priesthood and prophets and kings, He might prepare it for that Prophet, Priest, and King who was to come. Without these ideas beforehand there would have been no groundwork for the Christian edifice to be built on—no language for Christianity to express itself in. The Mosaic dispensation was therefore a necessary preparation for the advent of the Messiah, and properly preceded His coming.

THE AGE OF THE CHURCH.

But the world was not prepared until the time of Christ's coming for the establishment of a universal religion. There was no common language; no rapid and easy communication between different countries; no means of making known Christ and His teachings to the world until the Roman empire was established in its widest extent, until the Greek was the universal language, and until the Jews had been scattered through the civilised world as a soil for the seed of the gospel to be planted in.

The Church, under the first dispensation, was a *family church*, under the next dispensation it was a *national church*, and only when Christ came was the civilised world in a condition suited to the establishment of a *catholic church.*

Digitized by Google

Even with our limited knowledge of the Divine plan, we can see that the "arrangement of the ages" thus far has been wisely made in view of Christ's work as a Prophet and Priest.

THE MILLENNIAL AGE.

But the dispensations—the ages—are not yet complete. Judging from the past, we might see that there is just as likely to be another following this age, as this was likely to follow the last. Another age is revealed to us in prophecy, as the present was dimly foretold in the past. God has determined to overthrow the power of Satan, and restore the human race and the world to more than its primeval glory. The Christian Church has had eighteen hundred years in which to overcome the world; and how little a portion has it reclaimed, even in name, from the dominion of Satan!

The family church did not reclaim the world. The national church did not reclaim the world. The catholic church has not reclaimed the world. Each has made a longer step towards the desired object, but neither has reached it. Will not God provide a dispensation that shall reach it? and will not that age, as well as the present and those that are past, be made in Christ? Yes, there is another, and our text tells us that the arrangement of all the ages has been made for Christ.

There has been a dispensation of *law;* there is now a dispensation of *grace;* there is yet to come a dispensation of judgment. The age of the *family*, and the age of the *nation* are past; the age of the *church* is here; *the age of the kingdom* is coming.

How grand the spectacle! God working out the plan which requires 7000 years to accomplish; arranging the various ages of the world's religious history with a view to the accomplishment of His purpose in the birth, life, death, resurrection, ascension, mediation, return and kingship of Christ; working out this plan notwithstanding all the opposition of Satan and the wayward wills of men, and yet working as steadily and as certainly to the final result as though no hindrances were in the way of His purposes; so as to allow the utmost freedom to men and devils, and yet shew that He can place His Son on the throne of a renovated world.

Need we wonder that angels desire to look into these things, and that "the manifold wisdom of God is made known to principalities and powers in the heaven by the church, *according to the* ARRANGEMENT OF THE AGES which He has made for Christ Jesus our Lord?"

D. G. M.

Digitized by Google

Reviews.

A Short Historical Explanation of the Seals and Trumpets of the Apocalypse. By the Rev. William Digby. Translated from the French. Dublin: William Curry & Company. 1863.

The spirit of this work is so excellent, and the scriptural truths brought out in it so numerous, that we are unwilling to call attention to the points in which we differ from the author in his interpretations. We prefer giving the closing paragraphs, which contain some solemn statements:—

"'But it shall come to pass *in the last days* (באחרית הימים) that the mountain of the house of the Lord shall be established upon the top of the mountains, and raised above the hills, and all nations shall flow into it. And many people shall come, and shall say, Come, and let us go up unto the mountain of the Lord, and unto the house of the God of Jacob; and he will teach us his ways, and we shall walk in his paths; for the law shall come forth out of Zion, and the word of the Lord from Jerusalem. He shall judge among the nations, and reprove many people; and they shall beat their swords into coulters, and their spears into pruning-hooks. One nation shall no more lift up the sword against another nation, neither shall they learn war any more. You, house of Jacob, come ye, and let us walk in the light of the Lord.' (Esaias ii. 2-5.) It is perfectly evident that this remarkable prophecy has not yet even *begun* to be accomplished. It concerns not us who are of the Church of the Gentiles, but Judah and Jerusalem. (See ver. 1.) Now, Jerusalem is not Rome, and the house of the Eternal, of which the prophet speaks, is not the basilic of St Peter's, however magnificent it be, and though it surpassed in grandeur the ancient temple of Diana at Ephesus. And the times of which the prophet speaks are not the *times of the Gentiles*, during which Jerusalem must remain trodden down, but those of the restoration of the Jews to their country, after that the times of the Gentiles are accomplished. It is in these (latter) days that there shall be upon earth a universal and permanent peace. But hitherto, far from having renounced the principle or the practice of war, Christendom has been but a vast workshop for the fabrication of all sorts of arms to destroy human life.* Further, the visible chiefs of the visible Catholic Church are far from having always been the friends or the promoters of the peace of the world. On the contrary, we have seen more than once the pretended successor of Peter girt with the sword with which the apostle had cut off the ear of Malchus: we have seen him proclaiming crusades and wars of religion, even against the true servants of God in this world. He has not even spared the disciples of Augustine who lived at Port Royal, and who had dared to maintain, against his absolute infallibility, that the grace of God is 'irresistible.' By his famous Bull '*Unigenitus*,' he proclaimed war against them, against their two establishments of Port Royal des Champs, and Port Royal à Paris, and even against their cemeteries containing their bones. This 'mighty hunter before the Lord,' has

* "Since I wrote those words, nearly a quarter of a century ago, how much more to the letter true is this remark! Between the Minié rifle, and rifled cannon, and iron-plated ships of war, that horrid art seems now about to be carried to its highest perfection, just before it is for ever to be laid aside."

Digitized by Google

much more resembled Nimrod, who began to be powerful upon earth, and the beginning of whose kingdom was *Babel*, than Him who said unto Peter, 'Put up thy sword again into the sheath: for all they who take the sword shall perish by the sword,' (Matt. xxvii. 52.) We repeat it, the time of the accomplishment of this prophecy of Esaias shall be when 'the house of Israel shall come and walk in the light of the Lord.' Therefore this prediction of the evangelical prophet, as all those of the other prophets which are analogous to it, refers, in all the extent of its accomplishment, to a day which is yet to come, to an epoch which is yet to come,—that is, to the 'time of the restitution of all things of which God has spoken by the mouth of all his holy prophets from the beginning,' (Acts iii. 21.)

"You believe, dear brethren of the Roman Catholic communion, that the Bishop of Rome is the vicar, the representative, the deputy of Jesus Christ upon earth, even unto the day when this glorious Saviour shall return to judge the living and the dead. That is to say, that, according to the favourable sense of the Greek word ἀντι, you regard him as Antichrist. For this Greek particle has a double sense, and signifies equally '*against*' and '*in the stead of*.' It is thus that, in the Acts of the Apostles, ανθυπατος signifies the *pro-consul*, him who is *in the place* of the consul, the '*deputy*.'. Now we Protestants regard the Bishop of Rome as the Antichrist, in the bad sense of the word ἀντι,*—that is to say, as him who is *against* Christ, as a traitor like Judas, who betrays his Master *with a kiss;* as the man of sin and son of perdition, who sits in the temple of God, above the great altar, where you believe that God manifested in the flesh is found shut up in a Pyx.

"We are all, then, agreed that, in a good acceptation or in a bad one, the Pope is ANTICHRIST.—that is to say, the *lieutenant* of Christ, whether he have received this qualification from Christ himself, or have usurped it of his own authority.

"But we have proved that this day of judgment is now at the doors and that we have scarcely anything more to look for before the coming of the Son of Man. Consequently there is no more time for us to undertake seriously to discuss whether we should understand the word Antichrist in a good or in a bad sense. For, whether the Pope be the true friend of Christ, of his gospel, and of his *little children*, or whether he be his concealed enemy, the false prophet, the beast which resembles the Lamb, but who speaks as the old Serpent, it will always be necessary that, when the Chief Shepherd shall appear, his *vicar* should voluntarily abase himself before him, as the least of his brethren; or that, as his enemy, he should be made 'his footstool,' (Psalm cx. 1.) 'The Lord (Jehovah) hath sworn, and will not repent, Thou (the *Adonai*, David's Lord) art a priest for ever, after the order of Melchisedec. The Lord at thy right hand shall transpierce kings in the days of his wrath; he shall judge the nations; he will fill the places with dead bodies; and *transpierce the chief over divers countries*.' Let the only baptized person in the Church who renounces for ever his baptismal name to take another, more Pagan than Christian,—as, for example, '*Leo*,' '*Pius*,' '*Alexander*,' '*Julius*,' &c.,—let such a man, we say, be the great confessor of his Master, or the great apostate, no matter; the true Head of the Church, 'from whom the whole body, well joined by the ligaments of its parts, draws

* "Since the above was written, I have been convinced that ἀντι has its component in the name "Antichrist," and can only be understood in its *primary* sense of "in the stead of." We cannot render ἀντιχριστος (*nominative*) by "*contra*-Christum," (*accusative*) It must be "vice-Christus," or "vicarius Christus," the very name with which he is *branded* by St John in his 1st and 2d Epistles."

Digitized by Google

its subsistence, and receives its increase from God,' (Cor. ii. 19,) shall soon be manifested. So, let all the earth be silent, and fear his power, (Hab. ii. 20.) Cease ye from man, whose breath is in his nostrils; for what account is to be made of him? (Esaias ii. 22.)

"Let it come—the kingdom of our God and of His Christ! Let Him come, who is the desired of all nations, and let His house be filled with glory! (Haggai ii. 7.) For 'the whole creation waits with an ardent desire that the sons of God should be manifested; because it is not willingly that the creatures are subjected unto vanity, but it is upon the account of him who has subjected them. And they hope that they also shall be delivered from the servitude of corruption, to be put into the glorious liberty of the children of God. For we know that all the creatures together sigh, and are, as it were, in labour until now; and not only they, but we also, who have received the first-fruits of the Spirit, we ourselves, I say, sigh in ourselves while waiting for the adoption,—that is to say, the redemption of our body.' 'For we know, that if our earthly habitation of this tent were dissolved, we have in the heavens an edifice which comes from God, an eternal house, which has not been made by the hands of man. And it is because of this that we groan, desiring with ardour to be clothed with our house which is from heaven; if so be that we shall be found clothed, and not naked. For we, who are in this tent, do groan under a burden, because we desire not to be unclothed, but to be clothed upon, in order that that which is mortal in us may be swallowed up in life,' (Rom. viii. 19-23; 2 Cor. v. 1-4.)

"Lord God, all-powerful and merciful, Father of our Lord Jesus Christ! who hast formed us for eternal life, and who hast also given us as an earnest Thy Spirit, give us a confidence always increasing, through the faith in which Thou hast called us to walk; that we may the better love to quit this body to be with the Lord, and that we may strive to be acceptable unto Him, whether we remain in this body, or whether we go out of it.

"'Behold, I come as a thief. Happy he who watcheth and keepeth his garments, that he may be found worthy to escape from all these things that must come to pass, and to stand before the Son of Man.' Amen. Yea, Lord Jesus, come! May the grace of our Lord Jesus Christ be with us all. Amen."

The Seventy Weeks of Daniel, predicting the time of the Crucifixion:— their exact Fulfilment, hitherto Undiscovered, Demonstrated from History; with an Exposition of the 7 Times of Leviticus, the 390 Days of Ezekiel, and the Prophetic Month of Zechariah. London: Arthur Hall & Co. 1864.

THE ground which this pamphlet traverses is wide, and the facts and dates are numerous. We are disposed to question some of the latter, but cannot here enter into details regarding them. We extract the Author's Preface, as stating the object of his book.

"Many and voluminous have been the dissertations upon the prophecy of the Seventy Weeks of Daniel. It has engaged the attention of the wisest and the best for more than eighteen hundred years. Its importance as an evidence of the truth of Christianity none can exaggerate. It contains what no other prophecy contains—a prediction of the *time* when the Messiah was to be crucified, and exalted to the right hand of God. But the prophetic date has never been *exactly* computed. There has always been a difficulty of four years at the least, which no commentator has surmounted, and which is owing to the incorrect chronology of the reign of Artaxerxes, king of Baby-

Digitized by Google

lon. But even this difficulty fades into insignificance when we look at the rest of the prophecy which was so minutely fulfilled in Jesus of Nazareth, and especially when we approach the testimony of the apostles who were eye-witnesses of the miracles of Jesus—who saw and conversed with them after His resurrection—who gained nothing in this world by their religious profession—and who, when required, willingly laid down their lives for their testimony, and sealed it with their blood.

"We are told in the prophecy that, 'from the going forth of the commandment to restore and build the city and wall of Jerusalem, *unto* the Messiah *the Prince*, shall be seven weeks and threescore and two weeks . . . and after threescore and two weeks shall the Messiah be *cut off*, but not for himself,' (Dan. ix. 25, 26.)

"These 69 weeks amount to 483 days, and as we are told by God, when speaking to Ezekiel, (chap. iv. 6,) that 'He had appointed each day for a year,' the 483 days stand for 483 years. Now, the commandment to restore and build the city and walls of Jerusalem went forth 'in the month Nisan, (March,) in the 20th year of Artaxerxes;' (see Neh. ii.) It is pretty generally agreed that this is the commencing date of the prophecy; and it is that given in the margin of our version of Daniel ix. 24. But the date of the 20th year of Artaxerxes according to the common chronology, which is given in the margin of Neh. ii. 1, is B.C. 445 which assumes B.C. 465 for the commencement of Artaxerxes' reign.

"But from March B.C. 445 to April A.D. 33, when our Lord was crucified, are only 477 complete or 478 current years, which is five years short of 483. And if the computation for the 'cutting off' of the Messiah be extended to 'the midst of the last week,' which error is universal, then there is a deficiency of eight and a half years.

"It is doubtless on account of this deficiency that some interpreters commence the 70 weeks from the 7th year of Artaxerxes, when he gave a commission to Ezra, as recorded Ezra vii. 8. The date of this event according to the common chronology is B.C. 458. But from B.C. 458 to A.D. 33 are 491 current years, or eight years more than the 483 predicted; and if the computation for the crucifixion be extended to 'the midst of the last week,' (for which there is no authority,) even then it is four and a half years too much. Besides, the commission given to Ezra was neither to build the wall nor the city of Jerusalem, but, 'to beautify the temple;' (see Ezra vii. 27.)

"From these discrepancies it is evident that the common chronology of Artaxerxes' reign is erroneous, and hence the 70 weeks have never been rightly computed.

"In the present Treatise, the chronology of Artaxerxes is rectified according to historical evidence, and each division of the 70 weeks is shewn to have been most minutely fulfilled.

"The ancient historians quoted for the chronology of Artaxerxes' reign are —Ctesias, Diodorus, Thucydides, Plutarch, Cicero, and the author of the Chronicles on the Parian Marbles; making altogether six concurrent and independent testimonies."

An Exposition and Interpretation of the Book of Revelation, Experimental and Practical; according to "the testimony of Jesus," and the analogy of Holy Scripture. With a New Translation and Paraphrase, based on the Critical Commentaries of Dean Alford, Dr Wordsworth, and Mr W. Kelly. By EDMUND CLAY, B.A. London: James Nisbet & Co. 1864.

THIS is not so much an exposition of the Apocalypse as a volume of practical sermons on the great truths contained in it. As such it is

Digitized by Google

most interesting and profitable. The concluding paragraph of the volume will shew its spirit:—

"And once more, this vision tells us that the sounding of the seventh trumpet will be glad tidings to Christ's servants. This I infer from the seventh verse, which is not rendered distinctly in our English version, but according to the original may read thus, 'The mystery of God shall be finished, as he hath evangelised his servants the prophets'—*i. e.*, as He has declared the glad tidings to His servants the prophets. Therefore the sounding of the seventh trumpet will be the completion and the revelation of the good news which God, by the spirit of prophecy, revealed to them for us. Now, will it be thus with you and me? Will you hail with rapture the sound of that seventh trumpet, which will reveal the Son of God in glory in those heavens that are above us? Are you anticipating that blessed time? Are you looking for that blessed hope? Can we heartily echo, with lip and life, the prayer, 'Thy kingdom come'—'Lord Jesus come?' Yes, it is so with you if you are Christians. You see very much in the world, as well as in the visible Church, to depress your souls; you see evil running riot, injustice and oppression triumphing; you do not see the triumph of good; you do not see righteousness exalted; you see its honours postponed; you hear the voice of the scoffer waxing louder and louder to the wanton cry, 'Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were?' You see that the long-suffering of God towards sinful man, instead of softening their hearts and bringing them to repentance, is turned into an argument for the non-fulfilment of His word. Briefly, my brethren, you see, if you look with the eye of a Christian upon the world, that all the foundations of the earth are out of course; governments, peoples, nations, society, social custom, and the fashion of the world, are all opposed more or less to the mind of the Lord Jesus Christ. Now, this must necessarily be a fruitful source of anguish to a Christian heart. Ah! you often feel tempted to go into the wilderness and weep in secret before God. And this is a state of things that must continue for a time. It will wax worse and worse until the seventh angel sounds, and Jesus Christ returns. Then will a new era dawn; then will He resettle everything; then will He restore everything; all shall be righteousness, and all shall be peace, and the Scripture shall be fulfilled which says, that the children who are heirs of God, and joint-heirs with Christ, shall be glorified with Christ."

The Beast and his Seven Heads and Ten Horns, with his Mark, Name, and Number. Glasgow: Collins. 1864.

THE author has evidently taken great pains with this pamphlet, and has collected many striking facts as the basis of his dates and expositions. We are not, however, prepared to endorse his conclusions. Were we to enter into detail, we should be able, we think, to shew that both premises and conclusions are somewhat doubtful.

An Essay towards the Interpretation of the Apocalypse. By the Rev. B. STRACEY CLARKE. London. 1864.

No student of the prophetic word can fail to be interested in this volume, whether he accords with it or not. For ourselves, we might intimate our dissent with many points, and yet say that we have been greatly pleased with the work. It is in many respects a superior

Digitized by Google

volume, both in style and matter. As such we commend it to those who know how to weigh opinions and expositions.

The Restoration of the Jews. By Adolph Saphir, B.A. Blackheath: William Burnside. 1864.

A most instructive and interesting lecture, from which we select the following paragraphs:—

"Though many regard this whole subject as at best a theoretical problem, a speculation, which has no bearing on our spiritual welfare, I feel convinced that it is of the utmost practical importance, and especially in the present day. The spirit of worldliness and unbelief, the loose and shallow views which are gaining ground on the inspiration of Scripture, the uncertain sound which the trumpet nowadays so frequently gives on the great doctrines of grace,—the whole disease of the present day seems to me to be connected with ignorance and unbelief of the great central fact which we have been considering, God's purpose with regard to Israel.

"(1.) As regards the Scripture. Holding the view I have endeavoured to announce, what vitality and unity of purpose do we perceive in this Record? The genealogies, topographical and historical detail, and minute statements, which appear to so many superfluous and without any vital or necessary connexion with the whole, are all of importance, and instead of being antiquated, await yet at once their full illustration and perfect fulfilment. If the Bible is viewed as the Book of the Kingdom and the Church, (and not as a text-book for systematic theology, exclusively or chiefly,) such questions as —Are the tables of genealogy, names of districts, &c., &c., also inspired by the Holy Ghost?—have no meaning at all. The sum and substance of Scripture is Christ—but Christ is of the seed of Abraham; to be King of the Jews, as well as Bridegroom of the Church and King of the Gentiles, and therefore everything that is connected with this kingdom is connected with Christ and revealed by the Holy Ghost.

"The feeble pulse in Christendom regarding the Scripture is chiefly owing to our ignorance of the Word. Outwardly professing to believe the canonicity, inspiration, and whatever other abstract technical words, what are Isaiah, Ezekiel, Daniel—I may say two-thirds of the Bible—to many of our people? Do they read them? understand them? Here and there a verse is singled out and spiritualised, but the Gospel they find in Ezekiel they would find equally in any other book of the Scriptures; the peculiar messages of the Prophets are not regarded. *It is not* Authority, *but* Life, *that the Scriptures want to many;* and the Book becomes a living Book when we regard it in connexion with the nation and the king, when we remember that from Genesis to the Apocalypse there is the witness for the great purpose of God, which shall be made manifest at the coming of Christ and His kingdom. And then the living, animated body of Scripture, seen in its unity, will be admired and respected—it requires no defence; but of a dead mass people venture to clip and cut, they are tempted to take all kinds of liberties with it; it is their servant and not their master. The Scriptures cannot be broken; not a single link can be taken out, for it is living, sensitive, Spirit-breathed and Spirit-breathing; and, like the blessed Saviour, not a bone of that body shall be broken.

"But, secondly, as regards the whole view of the world's history. The present time has a great dislike to miracles. The evidence from miracle has become quite unfashionable, and is not congenial to the present thought. And why? Let me ask—Is it congenial to the Church of the present day? The way in which most of us divide history is this: 1st, Period of miracle

Digitized by Google

and direct interference of God; it ends with the apostolic time. 2d, Period of no miracles, extending to the end of time. Now, the Bible division I believe to be this: 1st Period.—Miracle; the Theocracy, ending with Christ and the Apostles. 2d Period.—Times of the Gentiles; pause or parenthesis; no miracles. 3d Period.—The coming of Christ and His kingdom; miraculous, *i.e.*, direct interference of God in the history of the earth; communication between heaven and earth restored. Now, how different are these two views. In the first, miracles seem to be without analogy; there is something unsymmetrical about the whole plan; it seems anomalous, and, I must confess, difficult to believe. In the second, it is easy for me to believe the God that was, and is, and is to come. The music has ceased; no, not to me, for the very pause is full of rhythm, and the great Musician, I know, lives, and at the right time He shall continue the mighty strain, and the perfect harmony and beauty of His thought become manifest to all. The pause is that of centuries; but the thought is the thought of the Eternal, and its fulfilment stretches into the ages to come."

The Twenty-Seventh Report of the Episcopal Jews' Chapel Abrahamic Society, for Visiting, Corresponding with, and Relieving the Temporal Wants of Believing and Inquiring Israelites. London, 1863.

We insert the Report of this Society as containing information which will be interesting to our readers:—

"The Committee of the Abrahamic Society are again permitted to lay before the friends and subscribers of the Institution their Annual Report, and to give an account of the stewardship intrusted to them. They desire to acknowledge the goodness of the Lord in having enabled them during another year to help, temporally and spiritually, those Israelites who came within the sphere of their labours. They cannot but feel, if they read the signs of the times aright, that their services may not be required for many more years. It appears to them that Israel's history, as regards the present dispensation, is drawing to a close.

"The onward movement amongst the Jews, and respecting the Jews, to which your Committee alluded in their last Report, is steadily progressing.

"Jerusalem is uppermost in the minds of all orthodox Jews, who form still the great mass of the Jewish nation.

"Besides the almshouses, hospitals, and abodes for Jewish pilgrims which have been built and are being builded, a large synagogue has been erected in the course of last year at the foot of Mount Zion. Rabbies have been sent out into all parts of the world to collect funds for the completion of this synagogue; anticipating that a town will spring up in the vicinity of the new temple, because they believe there is prophetic warrant in Scripture that on this spot the New Jerusalem, the Holy City, is to be re-established.

"On the Continent they have formed a society whose object is to colonise Palestine with Jews. Some of the most eminent men amongst them, and almost every Rabbi of Germany, France, Holland, and England, is a member of this society, and a considerable sum of money has been subscribed and collected for the purpose.

"At the present moment there are about 20,000 Jews residing in the Holy Land. Formerly that body knew nothing, and wished to know nothing beyond the Talmud. In 1841, when the first Protestant bishop arrived in Jerusalem, he made efforts to instruct the young of the nation. The Jews in Europe, to counteract him, proposed to establish proper schools for boys and girls in the Holy City. But the Rabbies withheld their consent. They openly declared in a circular letter: 'We, the seed of Israel, the holy nation,

Digitized by Google

have nothing to do with foreign sciences, wisdom, works, ideas, medicines, and suchlike, which would destroy our chief occupation—namely, reading and studying the written and the oral law.' This was done in 1845.

"At this time a great change has come over them. They have actually established schools for their children, and have sent two Rabbies to collect money in England for these schools. Their appeal has met with great success.

"From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the Continent amongst the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria, and France. In Prussia seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts, and sciences. The fields of polite literature, journalistic, art and science, are filled with Jewish aspirants. Some of the best literary, political, and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians, and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and, we thankfully add, many more by believing Jews.

"Even at Alexandria, Cairo, Constantinople, Morocco, Damascus, and Rome, the Jewish children receive, at the present time, a more scriptural education, whilst the Old Testament, in Hebrew as well as in German, French, and English, is widely circulated by a Jewish Bible Society. And synagogues are multiplied in every quarter of the globe.

"The English Jews follow their Continental brethren. During their last great festivals, places of worship were opened for the poor Jewish females in London *for the first time.* There are 2300 Jewish children in their free schools, whilst many a young Israelite, attending the colleges and universities, has distinguished himself and carried off the prize.

"The Jewish Association for Diffusion of Religious Knowledge in London, which is not yet three years old, has established Sabbath-lectures, Sabbath-schools, Sabbath evening Scripture-classes, and weekly Bible-classes. That association has circulated, within the last year, 50,000 tracts to Jews, and has moreover engaged two Jewish Bible-women. These go from house to house, reading the Old Testament to the poor women of their own community, and endeavour to be useful to them in various ways.

"A new society has recently been started amongst the Jews, called 'The Wakers of the Sleeping;' that is, a society for searching after ancient Jewish manuscripts, to have them printed and circulated. Some valuable works have already been brought to light.

"The Jewish Alliance is gradually encircling the whole Jewish population, the object of which is to assist and help each other in every and any emergency, and to unite them more and more as one nation. On the other hand, there is also a considerable onward movement amongst the Gentile nations in favour of the Jews.

"In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some minor states of Germany, the Jews have been entirely emancipated. In France and Belgium, all the officers of the synagogue are paid by government. The Jews in Poland, who have hitherto groaned under much oppression, have obtained great privileges. They are permitted to buy real estates all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools, and the Jews are allowed to open schools of their own. Then those countries and towns from which the Jews have hitherto been excluded, even to our days, open now the gates to them.

Digitized by Google

"Must we not see the finger of God in all these onward movements? However, whilst all this is going on, the breach between the orthodox and the reformed Jews is daily becoming wider. The former are directing their thoughts towards Jerusalem, and are expecting a speedy restoration; the latter stand aloof. Nevertheless, whether they belong to the one or the other party, they are all still without Christ, and consequently without the Way, the Truth, and the Life, and without hope in this world. If proofs were wanted for such an assertion, we might refer to the following:—

"At the recent death of a highly-respected Jewish lady, her husband sent to each of the fifty synagogues in the kingdom twenty pounds, with the request to offer up prayer for the repose of the soul of his deceased and much-lamented partner in life.

"Is it, therefore, not a Christian duty to proclaim the good tidings of salvation through Christ Jesus our Lord, to these poor lost sheep of the house of Israel? especially as there is so much access to them, and daily new openings for missionary exertions.

"Your Committee have endeavoured to do so, so far as they were enabled by God's grace. They have, during the last fourteen months, assisted those Jews who expressed a desire to study the Word of God. They have made 425 grants to 87 believing and inquiring Jews, amounting to £128, 13s. One convert has been assisted to go to the Continent, another deserving believing Jew has received a grant to carry on his business, and a Jewish family under instruction in another district, received a grant which enabled them to leave the Jewish quarter and settle in another part of London. Twenty-two adults and nineteen children of those who have benefited by your Institution, after having been carefully instructed, were baptized.

"Your Committee are most thankful to state that they can speak very satisfactorily of some of those who have made an open profession of their faith in Christ Jesus our Lord; of others they may speak hopefully; and in one or two cases they grieve to say they have been disappointed; they fear the seed has fallen upon stony ground, but they have done their duty. Twenty-three young men, who declared that they believed in Jesus Christ as the Messiah, and at the same time wished to learn a trade, were recommended to the Committee of the Operative Jewish Converts' Institution, and were received. Others are still under Christian instruction.

"Your Committee would only add, in conclusion, that they desire always to be mindful of the great debt the Church of Christ owes to that nation in whom they are interested, and mindful likewise of the promise made to Abraham, 'I will bless them that bless thee;' and they are quite confident that those who love the Lord Jesus Christ will continue to help them in their work of love as long as it shall be required, to promote the glory of God and the welfare of immortal souls of the house of Jacob."

Extracts.

Progress in Egypt.

Various new schemes are formed or in preparation; among them two nigh akin—an Egyptian Company, styled the "Société Agricole et Industrielle;" capital £4,000,000 sterling. Its object is to supply

Digitized by Google

the natives, whether individually or collectively in villages, with the machinery which they may require, allowing them a period of years to pay off the cost by annual instalments; to establish workshops for effecting necessary repairs; to plant powerful pumping-engines at the mouths of the irrigation canals, so as to keep them always full, whereas in summer they now run dry; and along their banks to put other smaller engines to raise the water to the different estates in the quantities to which they are respectively entitled; in a word, to assist the fellah in improving his system of agriculture and extending the area of cultivation. The other is an English Company, with a capital of £2,000,000 sterling; the promoters, I understand, are eight Manchester houses. Their intention is, also, to furnish steam-ploughs, pumps, cotton-gins, &c.; to erect at Alexandria great workshops for the repairs, not only of land, but also of marine engines; to establish cotton-ginning establishments, flour mills, oil-seed crushing mills, brick and tile factories, and to execute orders for the purchase and shipment of cotton and other produce.

An extraordinary revolution is rapidly proceeding in this country. Europe has finally understood the immense future of Egypt, and is eager to develop her yet budding resources. Every steamer is pouring a new population and a golden stream on our shores; energy and capital are taking possession of the land, and urging it forward in the path of civilisation and wealth. Not only are the cities of Alexandria and Cairo receiving so great an influx of inhabitants that, although whole quarters are rising on every side, house-room is still insufficient, and rents are always increasing, but the inland towns and villages are overrun, and factories with high chimneys and long lines of black smoke cut the clear sky of our flat landscape through the length and breadth of Lower Egypt. Gradually, but surely, the tide is creeping upwards, and will soon people the shores of the Thebaid. Englishmen, I am glad to say, are not behind in the race, and their numbers must always increase in a corresponding ratio to the amount of machinery employed.

The effect of all this is telling on the natives. I lately heard that Halim Pasha, in conversing with his farm-labourers, had found the intellect of the lads who have grown up since the introduction of the new mechanical appliances was greatly in advance of that of the men who had reached manhood under the former primitive system of cultivation. The Viceroy has expressed his conviction that, although the cattle murrain has been a grievous present calamity, it will confer a lasting benefit, by compelling the adoption of an improved system, which will civilise his people while enriching them.

Date of the Crucifixion.

HIGHBURY PLACE, *March* 21, 1864.

IN the review in your last number (*Athenæum*) of Strauss's "Life of Jesus," which must carry great weight from the full knowledge of the subject which its writer displays, he quotes, with approval, Strauss's opinion that

Digitized by Google

the Crucifixion took place on the 15th day of the Jewish month Nisan, that is to say, after the day of the Passover, thus giving a preference in that respect to the three Synoptic Gospels, rather than to the fourth Gospel, which says that the Crucifixion took place before the day of the Passover. Against this opinion I beg to state the arguments which convince me, first, that the Crucifixion took place in A.D. 29; and, secondly, that on that year the 14th day of Nisan, the day of the Passover, fell on a Saturday, and therefore after the Crucifixion, agreeably to the account in the fourth Gospel.

1st, Lactantius repeats the general tradition that the Crucifixion took place in the Consulship of the two Gemini, which is, I believe, universally allowed to have been in the spring of A.D. 29.

2dly, Origen, in his answer to Celsus, says that the destruction of the Temple of Jerusalem, by Titus, took place within forty-two years of the Crucifixion. Now the Temple was destroyed in September, A.D. 70; and forty-one years and a half before that time again bring us to April, A.D. 29, for the date of the Crucifixion.

3dly, Clemens of Alexandria places the Crucifixion in the sixteenth year of Tiberius, which again brings us to April, A.D. 29; though this will require a few words of explanation to those classical scholars who may not be acquainted with the Eastern manner of counting the civil years. Tiberius came to the empire on the death of Augustus, on the 19th of August, A.D. 14. On the New-Year's day, the 29th of August, though he had only been ten days emperor, began the second year of his reign, according to the civil reckoning of Alexandria, Babylon, Syria, and Asia Minor. On the 29th of August, A.D. 27, though he had been emperor only thirteen years and ten days, began the fifteenth year of his reign, soon after which the Baptism took place. And the Crucifixion, as fixed by Clemens at the Passover in the sixteenth year of his reign, comes again, as before stated, to A.D. 29. I know of no arguments outside of the Gospels to contradict this date for the Crucifixion.

Now, I am indebted to Professor Adams, of Cambridge, for the calculation that, in the year A.D. 29, the first new moon after the spring equinox fell on the evening of Saturday, the 2d of April, one hour after sunset in Jerusalem. I presume, therefore, that Sunday, the 3d of April, was the first day of Nisan, and that Saturday, the 16th of April, the Jewish Sabbath, was the first day of the Passover. Therefore, as all the three Gospels agree in saying that the Crucifixion took place either on a Thursday or a Friday, the result of our calculation, which places the Passover on a Saturday, confirms the account in the fourth Gospel, and contradicts the other three Gospels, which say that the Passover Supper had already been eaten before the Crucifixion.

The one only reason why this external testimony to the statement in John's Gospel has not been generally received is, that our classical scholars have not taken the trouble to inquire into the Eastern custom of counting the years of an emperor's reign. They have thus thought that the date of the Crucifixion was hopelessly uncertain, fancying that

Digitized by Google

the year fixed upon by Lactantius and Origen was contradicted by Clemens, and by Luke's date for the Baptism. Acting upon this opinion, Sir Isaac Newton hoped to settle the year by building astronomically upon the statement in the fourth Gospel; and the reason why he failed of success with the above train of reasoning, which I have borrowed from him, was only that he employed our modern method of counting kings' reigns, and thus set out with the belief that Luke placed the Baptism in A.D. 29; and thereupon he limited his inquiries to the year A.D. 30, and later.—SAMUEL SHARPE.—*Athenæum.*

News from the Holy Land.

THE intelligence recently given of Mr Tristram's movements in Palestine (see *Athen.*, No. 1901) extended to the 21st of February. Further letters have been received, which bring down our information to the 17th of March, on which day the party had regained Nazareth, after a lengthened sojourn in the Land of Gennesaret, and an interesting though partially unsuccessful journey in Bashan and Gilead. They left Jerusalem on the 22d of February, and made their way by Nablus and Dotan to Nazareth. From hence, under the guidance of the Rev. Mr Zeller, the resident Anglican clergyman at Nazareth, they paid a visit to the camp of Akili Agha, at Shara, between Tabor and Tiberias, with the view of obtaining his protection while in the neighbourhood of the lake, and an escort on the east of Jordan. This being granted, the party proceeded to Tiberias, and thence to a spot above Mejdel, overlooking the Plain of Gennesaret on the west side of the lake.

Here they remained encamped from the 2d to the 8th of March inclusive, every day fully occupied with the examination of the natural features and productions of this region, at once so interesting and so little explored. The gorges which run up from the plain into the hill country behind it (Wadys Hammam, Mudawarah, and El-Amud) were found to contain a prodigious quantity of birds of prey, majestic griffons, eagles, lammergeyers, lanner falcons, and ravens, besides kingfishers of several sorts, and myriads of pigeons, which swarm in the caverns that pierce the limestone walls of the ravines in every direction. These caverns were explored by means of ropes from the top of the cliffs, and a rich store of eggs was secured, in addition to numerous and most satisfactory specimens of the birds. Hardly less numerous were the quadrupeds. In one valley, and in one morning, Mr Tristram encountered the wild boar, deer, ichneumon, gazelle, a brown Syrian bear, and otters. The only objects of antiquity in the neighbourhood were the famous caverns in the Wady Hammam, described by Josephus as the home of a gang of notorious bandits. These were visited from above, in the same manner as they were taken by Herod's soldiers.

On the 9th they returned to Nazareth, which they left again on the following day for the east of Jordan, with the intention of reaching Jerash. Akili Agha was again visited. On the 11th they crossed

Digitized by Google

the Jordan by the Jisr Mejâmieh, and spent the night at Om Keis. From thence to Taiyibeh (by the village of Fauâra) was five hours, and to Tibneh, by Jenîna, three hours more. At Tibneh—an important town, quite impregnable, and able to turn out five hundred fighting men—they were well received by the Sheikh, and hitherto all had gone well. Here, however, their troubles began. The Sheikh, afraid of embroiling himself with his neighbours, declined to grant an escort, and the party had, therefore, to proceed alone. On reaching Sûf, they found themselves in the hands of a Sheikh of the most rapacious character. He forced them to pay an exorbitant sum; and, after all, they had almost to fight their way out of the place on the 15th, fortunately without loss, though with much anxiety. Further progress being impossible, they were most reluctantly compelled to abandon Jerash, and to return by nearly the same route as before to Nazareth, which they reached late on the 16th, having travelled no less than sixty-five miles (with baggage) in the last two days.

In the department of natural history little could be done on the east of the Jordan, but Mr Tristram's observations on the geology, both there and in the district of Gennesaret, are interesting and important. The foundation of the whole country, both east and west, is, as in the south, limestone. Between Tabor and the north of the lake, the basalt is encountered in long ridges, once liquid currents, which have been poured forth from near Safed, and have overrun the limestone, becoming smoother and slower in their course as they cooled, and mostly exhausted before reaching the lake, though occasionally ending in an abrupt vertical cliff, surmounting the older limestone cliffs. The same on the east. In ascending the valley of the Yarmûk, the three stages are perfectly evident: the valley originally scooped in the limestone by the torrent; the streams of volcanic matter which have flowed into that valley from above, and for a time choked its course; and lastly, the channel hollowed through this new material by the persevering river, which has now descended again to lower than its former level, revealing both basalt and limestone in section. Not a trace of basalt or trap was met with between the Yarmûk and Sûf, the furthest point reached to the east. The dip of the limestone on the west was from 4° to 8° S.E.—on the east of Jordan the dip is S.W., as if indicating a drop in the Ghor since its formation. Nothing was seen to betoken the volcanic origin of either the Lake of Tiberias or the Jordan valley—on the contrary, every step shewed that all such action had been long subsequent to the formation of the general features of the country. Mr Tristram confirms the sinuosity of the Jordan as shewn by Lynch, and occasionally doubted.

Nothing can equal the beauty of the country of Bashan and Gilead. Primeval oak forests, alternating with the richest pastures, and with the most fertile corn-land miles and miles in extent. Everything was in its richest spring beauty. The health of the party was not quite so good as it had been further south; but the invalids had departed for England, leaving Mr Tristram with Messrs Bartlett and Lowne in

Digitized by Google

good heart to work at leisure the rich stores of Galilee and the Lebanon.—*Athenæum.*

Post-Millenarianism a Novelty.

NOT a single one of the Apostolic Fathers can be quoted against pre-millenarianism, for the very good reason that they were all pre-millennialists. Our quotations establish this point, beyond the power of any man to discredit it. Of the Apostolic Fathers, Gieseler says: "To the school of Paul belong *Barnabas*, *Clement of Rome*, and *Hermas*, The disciples of John are *Ignatius*, Bishop of Antioch; *Polycarp*, Bishop of Smyrna; and *Papias*, Bishop of Hieropolis, of whose writings nothing but fragments are extant." *Barnabas* speaks for the school of Paul. He says that "in six thousand years the Lord God will bring all things to an end. For with Him one day is as a thousand years, as Himself testifieth, saying, Behold, this day shall be a thousand years. Therefore, children, in six days (of a thousand years each) shall all things be accomplished. And what is this that He saith, 'And he rested the seventh day?' He meaneth this, that when *His Son shall come, and abolish the season of the wicked one, and judge the ungodly,* and shall change the sun, moon, and stars, *then He shall gloriously rest on that seventh day.*" Who does not see that Barnabas teaches that the coming of Christ will be *pre-millennial?* It is impossible to deny it, and at the same time to be sane and honest. To make the matter doubly sure, we quote a few more verses of the context: "Behold, therefore, he will then truly sanctify it with blessed rest, (*i.e.*, the thousand years' Sabbath, or millennium,) when we, *having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord,* shall be able to sanctify it, being ourselves first made holy." "It is therefore fitting that, learning the just commands of the Lord, which we have before mentioned, we should walk in them. For he who does such things *shall be glorified in the kingdom of God.* But he that chooseth the other part, shall be destroyed, together with his works. *For this cause there shall be both a resurrection and a retribution.*" "For the day is at hand in which all things shall be destroyed, together with the wicked one. The Lord is near, and His reward is with Him." Such is the testimony of Barnabas.

Papias speaks for the school of John. He was a pre-millenarian of such precision of statement, that Origen and his disciples, of whom *Eusebius was one,* could not pervert or evade his meaning. Therefore Eusebius ungenerously impeached his capabilities. But in this he betrayed such inconsistency of statement, that his adverse judgment in one place, in consequence of his Origenism, offset by his favourable judgment in another, completely overturns his verdict, as one of a bigoted partisan. Book iii. chap. xxxvi., Eusebius informs us, "At this time, also, Papias was well known as bishop of the church at Hieropolis, *a man well skilled in all manner of learning, and well acquainted with the Scriptures.*" We judge this to be true mainly from the fact

Digitized by Google

that he was chosen to be bishop of the important charge committed to his trust, and maintained his reputation and influence to the last moment of his life. He nobly died a martyr of the Lord, but his influence long lived after him; and the veneration for his principles and his name, in the early Church, is acknowledged by Eusebius himself, as we shall shew. Of the writings of this Father and martyr, Irenæus says, "These things are attested by Papias, *who was John's hearer, and the associate of Polycarp*, an ancient writer, who mentions them in his fourth book." But because Eusebius was an Origenist, and likely forgetting what he had already written in commendation of Papias, he thus speaks of him in book iii. chap. xxxix.: "The same historian also gives other accounts, which he says he adds as received by him from unwritten tradition, likewise certain strange parables of our Lord and of His doctrine, and some other matters rather too fabulous. In these he says there would be a certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appears to have imagined, as if they were authorised by the apostolic narrations, not understanding correctly those matters which they propounded ☞ mystically ☜ in their representations. For he was very limited in his comprehension! [see above] as is evident from his discourses. *Yet he was the cause why* MOST OF THE ECCLESIASTICAL WRITERS, URGING THE ANTIQUITY OF THE MAN, WERE CARRIED AWAY BY A SIMILAR OPINION." This is what Eusebius says about Papias. The arrogance of this writer is clear from his attempt to involve "most of the ecclesiastical writers," to whom he was indebted for his facts, in the same condemnation; for if Papias really had the intellectual character here imputed to him, all the historians alluded to must have been weaklings also; since they did not discover the imbecility of this Father, or, if they did, must have supposed that antiquity sanctified folly.

Because Eusebius was swayed by the mysticism of Origen, he further endeavours to lower the authority of Papias, by denying that he was a disciple of the apostle John, contrary to the declaration of his fellow-pupil Ignatius, whom he quotes, asserting that another John was meant. In his "Chronicon," he unhesitatingly allows Papias to have been a disciple of the apostle; but in his "Ecclesiastical History," he declares that he was the pupil of a certain presbyter, John! The motive is so transparent that, while we accept the *facts* of Eusebius, we must reject his perverse inferences.

As to the Fathers, next to the apostolic men whom we have quoted, Justin Martyr and others, as we have seen, give clear and satisfactory evidence. They were all *pre-millennialists.* But this is denied on the ground that "neither in the epistles of Ignatius, Polycarp, the Roman Clement, Tatian, Athenagoras, nor Theophilus of Antioch, can any trace be found of millenarian opinions." Our answer is this:—

1. The writings of some of the Fathers said to be thus silent on this subject, are lost; therefore they ought not to be mentioned as opposed to the doctrine.

Digitized by Google

2. In all the writings of the Fathers extant, *not one sentence* can be found *opposed* to millenarianism.

3. Those of them who did not professedly give any opinion on this subject, because they had other matters in hand, cannot thereby be quoted as adverse on account of this silence.

4. The writings, however, by their *drift*, give us strong presumptive grounds to conclude that they were agreed on this article of faith, which Justin makes a mark of orthodoxy.

5. Those of them who do write on the subject testify for the rest, and we cannot reject their testimony.

In addition to the admissions of the most accomplished transatlantic professors of ecclesiastical history, who, though opposed to it, are candid enough roundly to assert pre-millenarianism to have been the universal faith of the Church for the first three hundred years, as we have shewn, we further prove our point by the admissions of popular ecclesiastical histories and lectures on history.

1. EUSEBIUS is forced to admit that "most of the ecclesiastical historians previous to his day were of the opinion of Papias."

2. MOSHEIM says: "It is certain that in the second century the opinion that Christ would reign a thousand years on the earth was diffused over a great part of Christendom, and that the most eminent doctors favoured it; and no controversy was moved with them by those who thought otherwise. *Tertullian* speaks of it as *the common doctrine of the Church.* He had written a book expressly on the subject, entitled 'De Spe Fidelium.'"—(Hist. First Three Cent., vol. i. p. 246.) "In this century (3d) the millenarian doctrine fell into disrepute, through the influence especially of Origen, who opposed it because it contravened some of his opinions."—(Eccl. Hist., vol. i. p. 225.)

3. GIESELER says that "millenarianism became the general belief of the time, and met with almost no other opposition than that given by the Gnostics."—(Ch. Hist., vol. i. p. 166.)

4. MUNCHER says: "How widely the doctrine of millenarianism prevailed in the first three centuries of Christianity, appears from this, *that it was universally received by almost all teachers.*"—(Vol. ii. p. 415.)

5. KITTO'S ENCYCLOPEDIA, Art. *Millennium:* "This doctrine may be regarded as generally prevalent in the second century. Origen in the third century was the *first* who wrote in opposition to it."

6. BURTON says: "It *cannot be denied* that Papias, Justin, Irenæus, and all the other ecclesiastical writers, believed, literally, that the saints would rise in the first resurrection, and reign with Christ upon earth, previous to the general resurrection."—(Bampton Lecture for 1829.)

These are all anti-millenarian authorities, who give, it is fair to suppose, no exaggeration of the truth; who admit nothing that they could deny with due regard to historic truth. Their laboured efforts to explain away the thing proved by the facts in the case; their prejudices cropping out here and there; together with the quiet inuendoes

Digitized by Google

in which they indulge, go far to shew that they are reluctant witnesses. —W. R. G. (*American.*)

Millenarianism and the Belgic Confession.

We proceed to the consideration of the following question:—*Is the millenarian doctrine inconsistent with the last article of the Belgic Confession?*

And, first, let us inquire as to *what is positively taught therein.* It begins thus:—"Finally, we believe, according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as He ascended, with great glory and majesty, to declare Himself Judge of the quick and the dead; burning this old world with fire and flame, to cleanse it." In this paragraph *the certainty of our Lord's visible, glorious, and personal return to the world* is declared, and all millenarians, as well as others, believe it. *The exact season* of His return, the day and hour of it, is known to God alone; and so we believe. *The completeness of the number of the elect* spoken of refers, in our judgment, to the gathering of an elect Church out of the nations by the preaching of the Gospel during this dispensation, and by His word written or spoken in former dispensations. This is clearly revealed in Scripture, and we hold it to be true on the Divine testimony. *For what purpose* will Christ come? "To declare Himself Judge of the living and the dead." We believe it, taking the word "judge" in its comprehensive Biblical signification, as we have a perfect right to do, inasmuch as the expression, "Judge of the quick and the dead," is altogether scriptural. Besides, even if the word judge in this article be explained according to modern usage, an affirmation that Christ will come as Judge, is not a denial that He will come as King. Our Lord will also come "to cleanse this old world" by "burning it with fire and flame." Now, to cleanse the earth is not to destroy it as a habitable globe, but to prepare it as the palace of our Lord, and the home of His redeemed.

"And then all men will personally appear before this great Judge, both men and women, and children, that have been from the beginning of the world to the end thereof," (or all that have existed on earth from Adam up to Christ's coming,) "being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and, from corruptible, become incorruptible. Then the books (that is to say, the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give account of every idle word they have spoken, which the world only

Digitized by Google

counts amusement and jest; and then the secrets and hypocrisy of men shall be disclosed and laid open before all."

That those who have died from Adam up to our Lord's second coming, shall, without exception, be raised again, and appear before Christ as Judge, after He has arrived in our world, we fully believe; as also that the judgment will be perfectly impartial, and extend to thoughts, motives, words, and deeds, both good and evil. Moreover, that the saints who are living when the Saviour comes shall be changed from mortal to immortal in an instant, we undoubtedly receive, (1 Cor. xv.)

"And therefore the consideration of this judgment," &c. Here there is nothing to which our intellect does not assent, and our heart consent; for we believe that at the personal coming of our Lord will be that great day in which His people shall obtain complete deliverance from all evils; and that the open and avowed enemies of Christ, and the persecutors of His saints then living, as well as all the impenitent and unbelieving dead of this and preceding dispensations, will, at the same era, and in their complete nature, receive their full punishment. We also certainly "*expect that great day with a most ardent desire*, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Even so, come, Lord Jesus."

Secondly, permit us briefly to state what is *not* taught in this article of our Confession:—

1. Not a word is said in it of our Saviour's return to heaven with His saints, after His personal coming to our world. This, then, is an open question.

2. Not a word, phrase, or sentence in it can be fairly interpreted of the utter destruction of the earth at His coming; on the contrary, its cleansing, or renovation, is affirmed.

3. The reign of Christ on earth with the risen and glorified saints is not denied in it. An omission, or silence, is not a denial, neither is it an affirmation; and what is so omitted is left undecided by the Confession.

4. Not an expression, clause, period, or paragraph does it contain which affirms that the resurrection and judgment of the righteous and the wicked will be exactly simultaneous. Whether or no a thousand years will intervene between the two great events, it leaves undecided. "*Then* all men will personally appear," &c., is the language employed—that is, at Christ's coming, some time after He has arrived, or in that day.

5. Nothing is declared in it as to the question whether or no the human race will increase and be perpetuated on earth after Christ's second advent. That is a matter which may be examined and decided by the Divine testimony, as given in Scripture.

6. Not a word is said in it as to the topic whether our Redeemer will come before or after the conversion of the nations, which is another open question, to be decided by Scripture alone.

Since these things are so, where is the inconsistency of the millen-

Digitized by Google

arian doctrine with this article of our Confession?—JOHN T. DEMAREST (*American.*)

Romish Divines predicting the Pope's Expulsion.

It is singular that even Roman Catholics are now expecting some great crisis of this kind, and some of their writers are endeavouring to prepare the minds of the people for the changes which seem to be inevitable. Amongst these the most remarkable is Dr Manning, formerly Archdeacon of Chichester, now the well-known pervert priest in London. Dr Manning has been delivering a series of lectures on the present crisis of the Holy See, in which he states his belief that the city of Rome will cast off her allegiance to the Pope, and again become Pagan before the end. That Rome will cast off the Pope is probable enough. That it will then become Pagan is, we rejoice to say, not to be anticipated. The pure Gospel is beginning to spread in Italy, and the Bible is finding its way amongst the people. It is sad to think that Dr Manning would now join those priestly opposers of the truth who call all this the spread of infidelity. But Dr Manning's words are very remarkable, more especially at the present time. He says:—

"The writers of the Church tell us that in the latter days the city of Rome will probably become apostate from the Church and vicar of Jesus Christ; and that Rome will again be punished, for he will depart from it; and the judgment of God will fall on the place from which he once reigned over the nations of the world. For what is it that makes Rome sacred, but the presence of the vicar of Jesus Christ? What has it that it should be dear in the sight of God, save only the presence of the vicar of His Son? Let the Church of Christ depart from Rome, and Rome will be no more in the eyes of God than Jerusalem of old.

"The apostasy of the city of Rome from the vicar of Christ, and its destruction by Antichrist, may be thought so new to many Catholics, that I think it well to recite the text of theologians in the greatest repute. First, Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius, that Rome shall apostatise from the faith, drive away the vicar of Christ, and return to its ancient Paganism. Malvenda's words are:—'But Rome itself, in the last times of the world, will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatise from the Christian faith, terribly persecute the Church, shed the blood of the martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.'

"Lessius says:—'In the time of Antichrist, Rome shall be destroyed, as we see openly from the thirteenth chapter of the Apocalypse;' and again:—'The woman whom thou sawest is the great city, which hath kingdom over the kings of the earth, in which is signified Rome in its impiety, such as it was in the time of St John, and shall

be again at the end of the world.' And Bellarmine:—'In the time of Antichrist Rome shall be desolated and burnt, as we learn from the sixteenth verse of the seventeenth chapter of the Apocalypse.' On which words the Jesuit Erbermann comments as follows:—'We all confess, with Bellarmine, that the Roman people, a little before the end of the world, will return to Paganism, and drive out the Roman Pontiff.'"—*The Present Crisis of the Holy See Tested by Prophecy*, pp. 87–89. By H. E. Manning, D.D.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

45 Peel Street, Liverpool, *Feb.* 3, 1864.

Rev. and dear Sir,—Having been prevented by illness to send you my attempt to solve the riddle of the duration and number of the Beast of the Sea, for insertion in the *Quarterly Journal of Prophecy* next April; I was favoured, in the meanwhile, with the loan of the last number of the *Quarterly*, by the kindness of a Christian friend, one of your subscribers, in which I read with regret a very short nominal review of my work on "Sacred Chronology," very different from the expectations of myself and friends. Among them is a clerical scholar, unknown to me personally, who approves highly my *original*, though humble production, and, as I understand, has often contributed to your pages. If you will refer to an imperfect list of some of my subscribers, you will doubtless recognise some respectable names of authors and readers, on the lofty subject, which unites us as brethren, and which I have studied forty-six years with great ardour, making frequent use of the mathematical element, with which I have been conversant from my youth. My system is founded upon Eccl. i. 9, 10: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun," &c.; therefore my cycles, numbers, parallelisms, landmarks, recurring symbols, types, &c, follow upon a track which did not escape the penetration of your great Newton and other deep *Christian* philosophers.

In hope you may be induced to *reconsider my book*, as a chart much wanted in the study of the Bible, and not object to the insertion of the enclosed papers, on *the Solution of the Riddle* connected with the Beast of the Sea of Rev. xiii., *novel as it may appear*, I remain, Rev. and Dear Sir, yours very sincerely, Louis Albert du Pugetz.

P.S.—Having read Art. III. of the *Quarterly Journal of Prophecy*, No. LXII., twice over, I regret, among other items, that its author should have headed it, "Christ's Secret Advent," an expression mentioned nowhere in the Holy Scriptures, and therefore liable to lead astray; so I take the liberty to refer the unknown author to Dean Alford's edition of the Greek New Testament, Matt. xxv. 1–14, and to the luminous note appended to it, relative to the "Midnight Cry," which all the virgins shall hear, in the time, though the five wise alone should be ready, and go in with the bridegroom to the

Digitized by Google

marriage. I believe that the five wise virgins are to shew us the time (Apoc. xii. 7-13, &c.) when the war in heaven (air) shall take place between Michael and the Dragon (Satan) and their angels, when the latter shall be cast out into the earth, and the wise virgins put into a place of security; while their five foolish *sisters* [mark, *no hypocrites*] shall remain in the earth, among those called *saints, elect, palm-bearers*, &c., to be persecuted even to death, by Satan, the Beast, (Personal Antichrist,) and False Prophet. The same is found, as a type, in Isa. vi., and leads to the close of the 70th week of Daniel, when the wrath of the Lamb shall burn against the apostates, antitypical, I believe, to the thrilling event, when the Lord in the morning watch, at the Exodus, looked unto the host of the Egyptians, through the pillar of fire and of cloud, and troubled them; so that they said, "Let us flee from the face of Israel, for the Lord fights against the Egyptians."

An attempt to solve the riddle of the duration of "the Beast of the Sea," upon whose head is the name of blasphemy (Rev. xiii. 5, 6) given, as to continue "42 months;" in connexion with the number of his name, (Rev. xiii. 18,) or "666;" to which may be added in conclusion, "1260 literal days," augmented by 30, and 45 or 75, amounting to "1335" literal days; which we believe to be the continuance of the reign of "the Beast that ascendeth out of the bottomless pit, and of the great tribulation of the saints, under the reign of Napoleon III., the Personal Antichrist." The whole is intended first, as a general warning to Jews and Gentiles; then as an application of my work on "Sacred Chronology," which may elicit great light upon the study of prophecy in general.

After a mature consideration of a subject, which is one of the most difficult of the Apocalypse, it struck me that the "42 months'" duration, and that of the number "666" (to be counted by figures, as the number of a man—viz., the Beast that ascendeth out of the bottomless pit, &c.) denote *one and the same identical period of time.*

Taking as our *basis* the following proportion,—viz., as one literal day is to one prophetic day, so is one prophetical day to *one literal year*, (about half a common year,)—and applying it to our calculation rigorously, it will lead to the following five deductions, viz. :—

(*a*) 42 prophetical months are to 666 common years, as 1 prophetical month is to $15\frac{6}{7}$ common years;

(*b*) 1 prophetical month, or 30 prophetical days, are $15\frac{6}{7}$ common years; so 1 common year is $\frac{37}{70}$ prophetical days;

(*c*) 1 prophetical day, or $15\frac{6}{7}$ common years divided by 30, is equal to $\frac{111}{210}$, or $\frac{37}{70}$, or $\frac{1}{2}$ common year, plus, $\frac{1}{35}$;

(*d*) 1260 prophetical days, or 42 prophetical months, equals 630 *plus* 36, or 666 common years, (number of the Beast;) and,

(*e*) 2 *times* 1260 prophetical days, or 84 prophetical months, equals 2520 prophetical days, or 2 times 666, or 1332 common years, (double the number of the Beast.)

Applying now this theory to our subject, we refer for explanations and details to my "Sacred Chronology," (Table VIII., No. 58 d,) and commencing A.D. 1866, when the wrath of Satan will be revealed on earth, we shall count 666—the number of the Beast—backwards, and it will bring us to A.D. 1200, when the Papal power had reached its climax of blasphemy, under Innocent III. Using now our deduction, (d,) where the number 666 is decomposed into the two parts, 630 and 36 common years, 630 will bring us to A.D. 570, the birth of the false prophet Mohammed, and a probable type of the Beast of the Earth, (Rev. xiii. 11,) called *the False Prophet.* [This, we argue from the fact, that A.D. 570 precedes A.D. 1866 by "1296 or 4×324 common years," (our complemental number,) the epoch when the antitypical False

Digitized by Google

Prophet—the coadjutor of the Personal Antichrist—will be manifested at the fall of the four great Gentile monarchies.] (See §§ 43, 45, 83, and Table IX., No. 67.) The second part, 36, will bring us to A.D. 534, when the supremacy of the Pope over the bishops of the Roman Empire was acknowledged by the Emperor Justinian; an epoch justly considered as the beginning of the Papacy, would make the whole of its period to A.D. 1866—Satan's wrath—amount to "2×666 or 1332 common years. Counting again 4×666, or 2×1332, or 2664 common years from A.D. 534, it will bring to B.C. 2130, when (after my "Sacred Chronology") Abram—the great progenitor of the elect Jews and Gentiles in the faith—the covenanted friend of God through Messiah—Abraham's Son according to the flesh—"was born." Therefore, from "A.D. 1866" to "B.C. 2130," there will be "3996, or 6×666, common years." This last combination leads to 36 times 111 common years; the first factor, "36," being the square of "6," (the number of toil, imperfection, and shortcoming throughout,) symbolises the deficient foundation, presented by the Prince of this world to his votaries, to build their happiness upon; and the second factor "111"—our number of idolatry and blasphemy (see "Sacred Chronology," § 49, and page 99)—points to the great apostasy at hand, when the man called the Beast, to whom Satan shall have given his power, seal, and great authority, and the False Prophet (the Beast of the Earth) exert all their satanic power against Christ and His saints, during a space of "1260 literal days," increased by "30 and 45 days, or 2½ months," in all, "1335 literal days;" [the 30 and 45 days being respectively the differences between the three numbers (3½ times) 1260, 1290, and 1335 days, (of Dan. xii. 7, 11, 12,) which will bring to "A.D. 1869 to 70," when the anti-Christian confederacy shall come to its end, by the brightness of Christ's coming; and when the chosen remnant of Abraham, Isaac, and Israel, (Jacob,) to whom the promise of the earth was made, shall inherit Canaan, in its full extent and earthly glory. Thus far have we traced, but greatly curtailed, in the column (a) of common years, the great exertions of Satan in his usurped kingdom, antagonistical to the Lord's as far as the Millennium. The column (b) (see the condensed table below) of prophetical times will present the good and perfect will of Jehovah, and the triumph of Messiah—His eternal Son—in whom the fulness of the Godhead dwells bodily. Between the two prominent events—viz., "the birth of Abram, and the second Advent of Christ"—there will be "7560" prophetical days,—a multiple of the perfect number 7,—which period being decomposed into "3×2520, or 3×7 times, (of 360 days each,) fitly portrays the victory of the Triune-God over Satan's inimical confederacy. The three patriarchs aptly symbolise the three Divine dispensations, instrumental in Jehovah's warfare, to attain His eternal and glorious purpose; for to them the promise of the Millennial Canaan and Earth was given, through the blessed God-man,—their Son in the flesh,—who shall yet prevail, and sit in His *judicial throne*, in the air (lower heaven) at the eventful time, antecedent to His glorious appearing, which may be expected between "A.D. 1860 and 70." Again, the "7560 prophetical days form the remarkable combination of the three factors—"12×70×9;" the factor 12 pointing to the twelve Jewish patriarchs (of tribes) and the twelve apostles; the factor 70, to the seventy Jewish and seventy Christian elders; and the factor 9—the square of 3—(symbolising the three Holy Ones, and also the three great patriarchs) aptly shew the time and the safe foundation upon which alone fallen man can boast for eternal salvation and true happiness. The two factors 12 and 70 are met together for the first time, (Ex. xv. 27,) when Israel came to Elim, where were twelve wells of water and seventy palm-trees, and they encamped there, by the waters; they are doubtless both highly prophetical and typical of the machinery used by the Triune-God, throughout the Jewish and Christian dispensations, to unfold and build up the twofold elections from *among Israel* and the Gentiles.

Digitized by Google

The number of the Beast of the bottomless pit, (666,) and its interpretation. In Jer. iv. 7 we read: "The *lion* is come up from his *thicket*, and the destroyer [Apollyon] of the Gentiles is on his way, he is gone forth from his place." The Greek of *lion* is *leōn;* of *thicket, napos;* of *lion of the thicket, Napoleōn;* of *to Napoleon*, (inscription to his future image,) *Napoleonti;*—of the number and value of the ten letters (symbolical of his ten vassal-kings) N a p o l e o n t i,
50, 1, 80, 70, 30, 5, 70, 50, 300, 10, the sum of which is 666—the number of the Beast, (Rev. xiii. 18.) See for the full application, Jer. xxv. 38: "He has forsaken his covert, as the lion: for their [Israel's] land is a desolation, because of the fierceness of the oppressor, and because of his fierce anger." Nebuchadnezzar is the type, and Napoleon III. his antitype.

SACRED CHRONOLOGY, ETC., TABLE I.—A CONDENSED TABLE OF THE ABOVE ANALOGIES.

		The Serpent bruising the Heel of the Woman's Seed. (*a*) Column in Common Years.	The Seed of the Woman bruising the Serpent's Head. (*b*) Column in Prophetical Times.
Abram born . . .	B.C. 2130		
		2664 = 2 × 1332, 4 × 666, 8 × 333, &c.	5040 = 7 × 720, 2 × 2520, 4 × 1260, 8 × 630, &c.
Pope John II. proclaimed universal bishop of the Roman Empire (East and West) by the Emperor Justinian .	A.D. 534		
		36 or (2 × 18)	or $(68\frac{4}{7})$
Mohammed (the false prophet) born . .	570		
The Papal power at its climax, under Pope Innocent III.—the bishops, imperial prefect, and the emperor himself, depending upon the Pope for election, but the Pope independent of all!!—Auricular confession! — The Dominicans, Franciscans, and other orders of monks instituted, &c. . .		630 = or 1 × 666, 2 × 333, (35 × 18), 6 × 111, &c.	1260 = $(1191\frac{33}{37})$ 2 × 630, 3 × 420, 4 × 315, 6 × 210, &c.
	1200		
		666 = 1 × 666, 2 × 333, 6 × 111, &c.	1260 = 2 × 630, 3 × 420, 4 × 315, 6 × 210, 42 prophl. mo.
Wrath of Satan, and great tribulation of saints	1866		
		3996 common years	= 7560 prophl. days.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Having been prostrated by severe illness during the summer months, my attention has been only now called (October '63) to a letter in your July number, signed "J. A. J." Passing by his admissions respecting the Papal

Digitized by Google

Antichrist, we come at once to the chief point in hand—the "holy place" spoken of in Dan. ix. 27.

It is quite true that the prophet addresses himself primarily—as do all the Old Testament prophets—to his own people of Israel. It is equally evident that Jerusalem is the locality in which the holy place shall be defiled. None but those who justly deserve the name of *spiritualists* will deny the literal application of these predictions. But where is the proof that "the gracious answer God vouchsafed to the prophet has no reference to the Christian Church in any way?" What, then, means the explicit revelation it conveys respecting the "anointing of the Most Holy," (ver. 24-26,) "His work of reconciliation, and His cutting off, but not for Himself?" Does this striking prediction bear no reference to the Christian Church? And may we not observe here, that those to whom our Lord quoted Daniel's words were not Jews only, but disciples—members of the inchoate Christian Church. How true and beautiful that saying, the Old Testament was the Gospel in *promise*, as the New is the Gospel in fulfilment. "And ye are built upon the foundation of the apostles and prophets: Jesus Christ himself being the head corner-stone."

Jerusalem, we believe, is again to be the *holy* city, and in her God will again place His Sanctuary. We have abundant scriptures in proof of this. But we look in vain for similar testimony to the assertion that the holy place is to be a temple of the Lord, built by *unconverted Jews!* That the temple was once honoured by His manifestations, we know. But when shall it again be said, The Lord is in His holy temple? When shall the glory of the Lord come again into that house and fill it, (Ezek. xliii. 4, 5.) "When the Redeemer shall come to Zion, and turn away ungodliness from Jacob." "And the name of the city from that day shall be, The Lord is there," (chap. xlviii. 35,) "Behold," said He, ere He departed from them, "your house is left unto you desolate. Ye shall not see me again until ye shall say, Blessed is he that cometh in the name of the Lord!" Evidently implying that their *house* or temple should remain desolate till they had learned to bless the name which now they abhor.

Strange indeed is the comparison which "J. A. J." makes between the unbelief of the Jews in the days of their prophets, and that state of mind in which they would now presume to build a temple to the Lord whose name they deny! For "he that denies the Son denies the Father also." The former were those seasons of declension which have come upon God's people in every age. The latter would be a deed of presumption without a parallel!

There are certain foundation truths which if we overlook we so confound together times and seasons, as to destroy the harmony of the whole wondrous plan; such a foundation truth it is, that we of the Christian Church constistitute the only temple of the living God. "This house upon which my name is called." His new name is, "The God and Father of our Lord Jesus Christ;" and in no other can acceptable worship be offered to Him. There cannot be two temples of God, any more than two Dispensations, at the same time in the world. The "holy place," then, in which the "abomination of desolation" is to stand, cannot be a temple built by the Jews at Jerusalem before they have received the mercy of the faith of the Gospel. There can be *no* temple of God in this *last time*, but that wherein we shew forth the death of our Lord, *until He come.* Thereby we celebrate the true and proper Atonement, of which the holy rites of the ancient temple were but types and shadows. There is no other offering of a sweet-smelling savour to God—no other worship acceptable to Him; and therefore no other temple in which He is present. They who look upon Him as a vile impostor, justly condemned by their fathers, are forced to the unwilling confession that they have remained all these ages "without a king, and without a prince, without a sacrifice," and therefore without an altar. Nor will this condition of things

Digitized by Google

be amended till they shall seek the Lord their God, and David, (or the beloved,) their king.

When our Lord proceeds to answer His disciples' questions respecting the signs of His coming, and of the end of the world, He addresses Himself through them to the universal Church up to the end. How, then, explain this mystery? Why does He connect the setting up of the last *abomination* with the city of Jerusalem, and why are the inhabitants of Judea warned of the approach of invading armies? Just because it is so written in all the prophets; and the Scriptures cannot be broken, (Joel iii. 16; Zech. xiv. 2.) He that scattered Israel with a whirlwind among all the nations will yet be jealous for Zion with great jealousy. "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain." But ere this consummation take place, the rebels shall be purged out from among them. "I will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God," (Zech. xiii. 8, 9.) As it will be with all other peoples, so with them—a remnant only shall be saved. And thus He will purge out the rebels—"All nations shall be gathered against them; and the city shall be taken, and the houses rifled; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city," (chap. xiv. 2.)

But who is the Antichrist that shall lead the Jews into this fatal apostasy and open rebellion? Is he some imaginary infidel leader who, without any definable purpose, or any prestige of ancient custom, runs upon the thick bosses of the Lord's buckler? Or is he one who, for ages past, has set himself up as a rival to the Son of God—comporting himself as one possessed of all power in heaven and on earth? Is he one who lays claim to all the kingdoms of the world; and has never acknowledged the prior claim of God's ancient people to their long-promised inheritance? We know that such a *one* there is, and that he arrogates to himself all that is written respecting the future reign of the Messiah upon earth: he desires not His coming, because he has surreptitiously made himself vicegerent of the kingdom, and would not have the Heir to return. Therefore he looks for no other millennium than that blessed epoch when all nations shall acknowledge *his* supremacy, "all kings bow down before him, and all nations serve him." Those who have watched the progress of events in the East are quite aware that Romanism has taken firm root, and is throwing out her shoots in that very quarter of the globe which is the burden of all prophecy—so far as relates to the winding-up of this present Dispensation. Doubtless, then, the head of the Romish Church, or his deputy, will be a chief leader and prompter in the vain attempt to make void the declared purpose of the everlasting King.

To reply circumstantially to "J. A. J.'s" interpretation of the 27th verse of Dan. ix. would take a middle-sized volume. To our mind, the true foundation of what we there read is laid broad and deep by the same prophet in his vision of the four empires. These are evident to the plain sense of every unprejudiced reader. The beast of Dan. vii. 7, 8 is described as having ten horns, among which comes up another little horn, having a mouth, speaking great things. This beast is declared by the angel to be the fourth kingdom upon earth; and his ten horns ten inferior kings or kingdoms, into which the territory of this empire is divided. The same beast is reproduced in Rev. xiii., having the same marks—namely, ten horns crowned, to imply kings or kingdoms; and a *mouth* given him—viz., the Papacy, the oracle of the empire—speaking great things and blasphemies. How, then, can we identify this beast with one of his subordinates—the little horn? Nor can we easily comprehend how the beast of Rev. xvii., who carries the woman, having in her hand the golden cup of her fornications—a *woman* being the

Digitized by Google

scriptural type of a church, and *fornication* the type of idolatry—how this beast can represent a great infidel Power!

However, we desire at present to keep close to our main object—that of eliciting some tangible proof that the "temple of God," spoken of by our Lord and His apostles, is to be a temple built by *unconverted* Jews. For this fact being necessitated by their system, certain interpreters take it for granted, and as yet have left unanswered the most incontrovertible scriptural arguments against such an assumption.

In the apostolic epistles, the Christian Church is named over and over again the *temple* or house of God. (See especially 1 Cor. iii. 16, 17.) It is objected by some that ver. 16 limits this designation to the true and living members of Christ's body—"The Spirit of God dwelleth in you." But the very next verse proves the fallacy of this assumption. "If any man defile the temple of God, him shall God destroy." What is a temple? A building erected and set apart for the worship of the true God: yet capable of being defiled. In this respect there is an exact parallel between the Jewish and the Christian temples. The former defiled God's sanctuary by following the abominations of the heathen. The latter are also warned that their temple is liable to defilement; and no doubt from the same cause, heathenish practices surreptitiously brought in. But this will not invalidate our claim, collectively, to the title—the *temple* of God. For though He has given us His Spirit to abide with us always, He is not in every individual among us; for all men have not faith.

When our Saviour says to His disciples, (quoting Dan. xii. 11,) "Whoso readeth, let him understand," these words are to be especially noted. In the days of the Roman invasion there could be no mistake the Jewish temple was as yet the only acknowledged holy place upon earth. Even the Christians acknowledged it as such. But it calls for the exercise of much spiritual discernment, much study of the "Word" and distinguishing of things that differ, to ascertain the bearing of this prophecy upon days yet future.

We see a section of the professing Church—the true temple of God—established of late years in Jerusalem. But we also see the standard of the Papal Antichrist set up there and in all the Eastern countries—in Syria, in Egypt, in China, and Cochin China—while in the same regions we behold our own missionaries depressed and discouraged, and hear our rulers proclaim that "Christianity is not a matter in which the British Government has an interest," (Lord Russell's reply to Sir F Bruce.) What is the inevitable issue of these things? That when, through the secret working of the Most High upon the counsels of men, the Jews shall be gathered in great numbers to their ancient possessions, they will find the Papal apostasy enthroned in the land. Probably this hitherto outcast people may for a season find in them friends and supporters, and thus fall into a snare and a trap which comparatively few will escape. "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still," (Zech. xi. 16.)

In the *Jewish Intelligence* for June '61, we meet the following:—

"The question of the restoration of the Jews to their own land has come to the surface more than once of late, quite independently of prophecy; and it is therefore neither immaterial nor needless to anticipate what might be the result to our work. Great numbers of the Jews are verging fast towards infidelity; and if they should still adhere to any hope of a Messiah, we have little doubt they would immediately accept *as such* any one who should most surely advance their worldly interests. In such a case *any* religion, or none at all, might prove no inconvenience to any of the parties. But most surely the faithful missionary would henceforth carry his life in his hand."

This is written by a Protestant missionary on the spot; and the French

Digitized by Google

occupation of Syria is here evidently glanced at, the design of France being undoubtedly a *permanent* planting of the Romish ecclesiastical system there. We need not enlarge upon the snares and pitfalls thus prepared for the sons of Israel. But through this glass we see, and not obscurely, the filling up of the outlines which the fathers drew, from the prophetic word alone.

"The Jews shall declare for Antichrist, acknowledge his dominion, and enjoy the principal employments in his government. He will win upon them by his delusions and false miracles, and by all the appearance of piety and clemency; so that this unhappy people will take him for the Messiah, and will flatter themselves with the expectation of seeing the kingdom restored by his means."

Ezekiel's vision of the temple is one uninterrupted whole, including no change of time or circumstance. It is introduced with these words :—

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God," (Ezek. xxxix. 28.) There is, therefore, no setting up of an image, no worship of Antichrist in the temple foretold and described by Ezekiel. It is the season of repentance and shame for their past iniquities, of which they are never more to be guilty after the prophet shews them the pattern of the house. "And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and write it in their sight," (Ezek. xliii. 11.) No sooner is the form and fashion of the house made plain, and the *measuring*—that is, the building of it—completed, than the glory of the Lord comes into the house by the way of the east gate, and the voice of the Lord proclaims to the prophet:—

"Son of man, the place of my throne, and the place of the soles of my feet for ever, and my holy name, shall the house of Israel no more defile," (Ezek. xliii. 7.) Full of mysteries, then, as this chapter is, the time pointed at is the millennial age. This is made still more evident by the concluding words of the vision :—

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar." These waters increase till they become a great river, whose streams have a healing and life-giving power, (See Rev. xxii. 1, 2.)

This, then, is the present aspect of things. The powers of this world are still ranged on the side of Popery, infidelity being only her attendant shadow; for she is the mother of harlots and abominations of the earth. Heresies of all forms have sprung up in our path since the fatal day when our rulers took the apostasy into partnership. For the worship of idols is now regarded as no disgrace, since it has become no disqualification. Such a downward course on the part of this faithful nation—once the bulwark of the truth—is advancing us daily towards that "hour of temptation which shall come upon all the world, to try them that dwell upon the earth," (Rev. iii. 10.)

Συνεργός.

Digitized by Google

Poetry.

ZION, AWAKE!

BREAK forth in song, long-silent earth;
Take up the unforgotten strain;
Spread over vale and hill the mirth
That tells of time begun again.

Awake, Jerusalem, rejoice!
Thy night is glimmering into noon.
Zion, arise! lift up thy voice;
Thy sorrows shall be ended soon.

Sounds the deep vesper-bell of time,
Through earth's last tempest slowly borne,
For *thee* it is the matin-chime,
And to thy sons the note of morn.

Arise, put on thy robe of white;
Deck thee with beauty; let each gem
Sparkle its fairest to the light;
Put on thy crown, Jerusalem.

Thy widowhood is over now;
Strip off thy weeds; in bridal gold
And orient pearls thy glory shew,
More regal than in days of old.

Upon thee now the Bridegroom pours
The fulness of an unquench'd love;
He leads thee where the endless stores
Of His own gladness thou shalt prove.

He comes, with His own hand to press
Each wrinkle from thy careworn brow;
'Tis joy, and song, and mirth, and bliss,
All Hallel and Hosanna now.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1864.

ART. I.—OUR TIMES, OUR PROSPECTS, AND OUR DUTY.*

THE Scriptures frequently speak of men, of systems, of combinations, and of nations, as *trees*, and of their character and products as their *fruits*. The trees directly referred to in the text (Matt. iii. 10) are the Jewish institutions, cities, and people. All these were on the eve of being overthrown, hewn down, scattered and wasted. Fearful judgments were pending, and had already given symptoms of their presence. Jerusalem, with all her fame and glory, had well-nigh filled out her days. Armies were soon to encompass her walls and dig down her sanctuary. Her inhabitants were about to be given to the sword, to famine, to pestilence, and to untold distresses; to be dispossessed of their land, and to be made a reproach, a hissing, and a byword among all nations. And the fact that such judgments awaited the Jews and their state, and that the time had arrived for these judgments to commence, and that there was now nothing that could any more turn aside the impending stroke, is what the preacher in the text meant to signify by the expressive figure of the axe being laid at the root of the trees.

There are two ways in which interpreters have explained the allusion. It is said, when a woodman has found and marked the tree which he is about to fell, he lays his axe at its roots, while he strips off his outer garments that he may strike the more effectually. It has also been observed, when

* The following able article is from the pen of Dr Seiss of Philadelphia. We give it to our readers with all its American allusions. It deserves the attention of British Christians.—EDITOR.

Digitized by Google

a woodman begins to fell a tree, that he first lays the sharp edge of his axe to the place near the root where he means to make his assault, and first cuts out a small notch to guide and facilitate the effects of his subsequent blows, and that this is the laying of the axe at the root of the tree. Either will explain the figure, although the latter seems most natural, and best accords with the historical facts to which it is applied. Judea had already been visited, assailed, and considerably cut into by the Powers which were soon to destroy it. It was even then no longer a united or independent nation; and all the elements were present and at work which were soon to bring everything to desolation. And thus had the woodman laid his axe at the root of the trees. The first act of the great judgment had been performed as the prelude and earnest of what was to follow.

The text was, accordingly, a statement of existing facts, and a prophecy of impending and inevitable destruction to all that was represented by the Pharisees and Sadducees, whose hypocrisies and sins the wild preacher of the wilderness so terrifically denounced. Nor need I tell how truly his words, in this aspect, were fulfilled. Josephus, who mingled in those scenes, has given the account. In consequence of the revolt and murders which provoked the dreadful war which was their ruin, a great commotion seized upon the Jews throughout all Syria. Everywhere they were assaulted and slain without mercy; so that whole cities could be found filled with unnumbered bodies of the dead of all ages and classes; whilst the entire province was full of indescribable distress. Thousands upon thousands of men, women, and children fell by the sword, famine, and other forms of death, in the capture of the various towns and cities. When Titus invested Jerusalem, about three millions of people were gathered within its walls, whose provisions were soon exhausted, and among whom famine and plague soon began to make dreadful havoc. The soul sickens over the accounts of the oppression, the disregard of all natural affection, the remorseless cruelties, and the living death which reigned in that doomed city. The people perished by houses and families every day. The dead soon became too numerous for the living to bury them. So terrific was the plague that many fell down and died upon those whom they were trying to bury. Others hasted to the tombs before death, that after their decease they might seem to have had a decent burial. So intense was the general distress, that even the most sympathetic forgot to weep. Affection itself seemed to die. The city became a sepulchre, and every house

Digitized by Google

a tomb. Everything was full of dead and dying. As many as could be were carried to the walls and thrown over into the ditches below. The Roman general, when he passed around and saw these piles of dead bodies, was moved, and groaned heavily, and, raising his hands to heaven, called God to witness that this was none of his work. Even the soldiers had to tear the hides from their shields for food, and mothers to devour their own infants to satisfy the cravings of hunger; until at last the scene ended in carnage and destruction, which scattered the Jewish race to the ends of the earth, and left their land a fearful desolation. *The trees were cut down.*

I mention these particulars for the reason that they are the foreshewing and earnest of what is, in a measure, to happen to all nations and people. This is declared in the Scriptures in every variety of address. The great image of Nebuchadnezzar's dream, which represented all the great potencies from the days of Daniel to the judgments of the great day, is to be completely broken up—"the iron, the clay, the brass, the silver, and the gold broken to pieces together," and made "like the chaff of the summer threshing-floor," scattered to the four winds. Jeremiah tells us, that the same "cup" of which Jerusalem and Judah have been made to partake is to be handed round to "all the nations," whom God will also compel to "drink it," so that they shall "be drunken, and spue, and fall, and rise no more, because of the sword which He will send among them,"—even "*all the kingdoms of the world which are upon the face of the earth.*" The word of the Lord by Zephaniah is, "Wait ye upon me, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for *all the earth shall be devoured with the flaming fire of my jealousy.*" The Saviour himself tells us, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations, with perplexity;* the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." "This know also," says the inspired apostle, "*that in the last days perilous times shall come.*" "In that day," saith Isaiah, "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon earth; and they shall be gathered together as prisoners are gathered in the pit." And the Revelator of Patmos, in his visions of those times, beheld that "*the nations were angry,*" and that "the kings of the earth, and the great men, and the rich men,

Digitized by Google

and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come; and who shall be able to stand?"

From these, and many other like passages of Holy Scripture, it is clear to me that very sore trials and most trying judgments are yet in reserve for *all the nations of the earth;* that, as we draw toward the close of the present order of earthly things, we must expect "troublous times"—times of great social and religious disturbances—times of political disasters and perplexities—times of commotion, and war, and revolutionary upheavings—times of civil earthquakes, disruptions, and overturnings—times of calamity and distress and judgment, and all sorts of perfidy, and bloodshed, and usurpations—times when the whole earth shall reel and stagger with delirium and madness under God's terrific visitations for its long-accumulating sins. There is to be a fearful hewing down of the trees, and plucking up of the plants which the heavenly Father hath not planted, and gathering to the burning of all that is unproductive of the fruits of righteousness. And one prominent point which I desire to impress in this discourse is, that *the axe is already laid at the root of the trees.*

I need not say that we are living in very mysterious and critical times. For years past, knowing and thoughtful men, in various spheres of life, have been giving out their convictions that the world was verging toward some great and trying crisis. Ministers of the Church and of the State, historians and philosophers, students of the Scriptures, and observers of the current of human events, have been telling us of approaching changes, revolutions, troubles, and manifestations in every direction, baffling all human understanding and control. Sir Robert Peel had said, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change." Dr Arnold, in his Historical Lectures, had given it as his view of the case, that "modern history appears to be not only a step in advance of ancient history, but *the last step:* it appears," says he, "to bear marks of *the fulness of time,* as if there would be no future history beyond it." Professor Bush had written, "We are now actually arrived at the very borders of that period which is to be signalised by the winding-up of the great drama which has been for ages enacting in Christendom." Professor Robinson had put upon record that, "before another half century shall

Digitized by Google

have rolled away in the providence of God, there will be seen revolutions in the Oriental mind, and over the world, of which no one has even a foreboding." And many more, equally high in standing, in various sections of the world, had proclaimed similar convictions. Few, however, were willing to believe their report. Many scoffed, and said, "These men are croakers, and know not what they are talking about; they are crazed enthusiasts, and are not to be heeded; they are mere foolish dreamers, whom it is not worth while to answer." But the scepticism of their revilers has not been able to postpone what was thus foreseen and declared. The stern realities are beginning to be seen and felt, and are growing too serious for jest. Things have come to a pass around us at which the hearts of brave men tremble, the wisest have reached their wits' end, "and all classes are in a state of confusion and dismay." Indeed, "the whole world is shivering on the brink of a terrible sea, distrustful of its old charts, ready to fling overboard its pilots, and quenching the very stars with the mists that rise from its own turbulent and yeasty intellect." Everything is more or less in a condition of apprehension, of suspense, of ferment, of portentous trembling. Alarming footsteps have been heard in the wood; a solemn tremor is abroad; *the axe is laid at the foot of the trees.*

Look, for example, at the religious affairs of the world. See what a sad eclipse has come over faith, and what incertitude has taken possession of the minds of men. There are many who believe, and believe the truth, and contend earnestly for it. Never has the gospel been so wide-spread as now. But the common Christian mind is full of discomfort and misgivings. What was once settled as fundamental orthodoxy has, in various particulars, become strangely disturbed. The old ways of thinking no longer fit, and satisfy, and command the stern and unfaltering consent, as they once did. "Compare," says a close observer, "the sacred literature of our day—the published sermons of all denominations, the religious newspapers of all the sects—with the Bodies of Divinity, the articles of faith, the catechisms and creeds of fifty, a hundred, and five hundred years back. Notice the contradictions, the inconsistencies, the vacillations of theological opinion in all statements of our time—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion! Examine the children of the Sunday-schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question

Digitized by Google

the professed teachers of religion, and notice how slowly, how guardedly, how vaguely they answer direct inquiries." It would seem as if nobody knew any more what to believe, and as if those who profess to believe are too unsettled and uncertain to avow anything with confidence. There has been an almost universal loosening of old moorings, a breaking away from the firm fastenings of other days, and a drifting no one can tell whither. In a recent London book on "The Religious Tendencies of the Age," it is said, "The edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of Christianity are veiled and passed over. If we examine the religious tone of our popular authors, or if we observe the general feeling of society, we shall find that an eclectic system, consisting of the more attractive doctrines of Christianity combined with the latitudinarian philosophies, is everywhere the predominant belief." How has the Bible itself come to be frittered away by cold analysis and false and conflicting systems of interpretation! People respect it as a sacred book, and circulate it industriously, and bow reverently to it in the general; but how little is it really pondered!—how little do men feel bound by its particular statements!—how easy do even Christian people feel in setting aside its direct announcements when they conflict with their party or their prepossessions, their wishes, or their feelings! I heard a doctor of divinity say not long since that "all true theologians interpret the Bible by *ideas*, not according to its literal terms;" that is as much as to say, we must mould the Bible to our notions, instead of subjecting our thoughts to the Bible. Much of its language has indeed passed over into common use, and serves to dignify man's poor thinking; but the mind of God that once dwelt in it is well-nigh departed. The crown with which the Father crowned it has become dim, and the glory which dwells in its expressions has become soiled and hidden by the questionable way in which men commonly deal with them. The great mass of sermons in these days are prepared to be admired, and heard to be criticised, not obeyed. The ministry somehow is also beginning to be viewed with suspicious malignity and sneering contempt, except as it can be used for literary gratification, or ends ill accordant with those for which Christ instituted it. Lecturing disseminators of treason, disaffection, and infidelity can generally command the public ear and sway the public mind with the corrupt utterances of their own deceived hearts, as effectually as the ministers of the great God with messages direct from His everlasting throne. "It is our lay

Digitized by Google

writers," says a critic, "who are moulding the characters and forming the opinions of the age;" and forming them, too, to anything but a pure Christianity. Error of all shapes and hues, teachings the most silly and professions the most absurd, are readily accepted by millions, and put forward in place of the faith which the apostles taught, and for which the holy martyrs died.

Look also at the morals of the world,—how virtue is undermined in its fundamental principles, how set aside often in the name of religion itself, and how frequently violated and disgraced by even its professed teachers! In what fearful decay is the spirit of obedience, from which all morality and religion take their rise! Behold the self-will of all classes,—their defiance of restraint, their restiveness under authority, and how they unite in seeking to throw off the laws of God and man, saying, "Let us break their bands asunder, and cast away their cords from us!" How fearfully have the words of the prophet been fulfilled,—"The child shall behave himself proudly against the ancient, and the base against the honourable!" How has crime of all sorts increased within the past years, and the certainty and severity of its punishments been diminished! How have the main ligaments of social order been weakened by the relaxation of the laws of marriage, and the breaking down of its sacred sanctions by human courts, socialism, and licentiousness! How unscrupulously are the cardinal doctrines of righteousness ignored in commercial, political, and fiduciary affairs, and trampled under foot, without rebuke or punishment, by men high in position! I have been observing for some time the statements of the public press upon the subject of crime and morals. That they are in any way exaggerated, I have no reason for a moment to suppose; yet, the picture which they present is terrible, and may serve to explain some of the troubles which have called us together to-day. One paper says,—"The increase of crime in our large cities has more than kept pace with the increase of population. Evidently both prevention and cure are according to very imperfect systems; and the question how they may be improved must be met, unless we intend that miscellaneous rogues shall rule us as effectually as those whom we invest with places of trust and power."

From another journal I read,—

"It is becoming the fashion to laugh at the possibility of public virtue. In all periods of the Republic—even in its first enthusiastic years—there were sceptics as to patriotism, selfish and unprincipled demagogues. Washington had his Conway,

Digitized by Google

and Jefferson his Burr. But in those days, however base the few might be, the belief in public virtue was strong with the many. Things have changed for the worse in this respect. Thousands—we might almost say tens of thousands—may be found who, though incapable of rascality in office themselves, look on leniently at the profligacy of others. The result is, that the standard by which aspirants for power are tried is being lowered year by year. Men laugh at the avowal, on the part of politicians, that they care only for the spoils. No candidate is respected the less in private life because he has cheated his party, bled the treasury, or advocated a public wrong. It was not so in the earliest days of our liberty. Then fraud in public life was frowned upon as much as in private. Then honesty in statesmen was considered as necessary as honesty in a merchant. The change is a melancholy one; for it foreshadows evil to the Republic,—evil brought about by the decline of the people in public virtue.

"Another proof of the low state of political morals is the readiness of ambitious men to form any schene, no matter how reprehensible, which promises to conduct them into power. A still further evidence is the willingness with which men in power often lend themselves, both in Federal and State politics, to what they know to be factious, if not absolutely dangerous to the Republic. Yet these things are permitted by the people,—nay, scarcely ever noticed."

Again, I read,—

"The evidences of official and personal dishonesty in our land tread upon each other's heels, so fast they follow. From our venerable President to the lowest clerk or post-office runner, all who receive the public money are at least *expected* to contribute from it to destroy the purity of elections; and those who control any large sums are first taught to steal out of it for party purposes, that they may afterward take the second degree in theft by defalcating on their own account. Everything is a 'job,' from the erection of public buildings to a coal contract; from the sale of the State canals to the passage of a bill changing the name of John Smith: all projects, to merit legislative attention, must have money in them. And it is nearly as bad in the business world. Each day gives a new list of fraudulent failures, of concealment of property to avoid the payment of just debts, of trick and deceit, and, not seldom, of high-handed swindling.

"But, notwithstanding the rapid multiplication of such instances here and elsewhere, that is not the worst sign of the times. By far a more dangerous symptom is the fact that

Digitized by Google

dishonesty is no longer viewed with surprise and followed by execration. Perhaps it is the very frequency of its occurrence which has to some extent blinded the moral sense of the community, instead of rousing it, as should be the case, to alarm and horror. Indeed, a grand defalcation is now looked upon as rather a good joke; and not only is far more sympathy lavished upon the detected and punished swindler than if he had honestly earned his bread; but if he chances to escape, he is almost openly applauded as a smart fellow who merits imitation.

"Besides these evil tokens, is another of the same kind. Every man knows, in all departments of life, those who are as yet unpublished defaulters, but whose characters are well known, and yet who are none the less courted and caressed. Not only are 'sharp' lawyers and unscrupulous brokers praised, but even when we see men holding money in a fiduciary capacity—such as State treasurers, sheriffs, &c.—almost openly making use of it for their private profit, it is rather a proof of shrewdness than of dishonour, and immediately there are candidates by hundreds for the same chance. Even in the more private relations of executor or trustee, it is well understood how money is made, and the maker thereof is highly respected until tripped up,—and even afterward, if he evades the law, or has duly feathered his nest.

"There is, then, no cure for the too prevalent dishonesty of our country, if not our age, but an entire change of public sentiment on the subject. A higher standard of national and private honour must be inculcated, if we do not wish our boasted civilisation to be merely a colourable change from the Ishmaelitism of every man's hand being against his neighbour, and if our model Republic is to become other than a den of thieves."

The *New York Independent* says,—

"The present times bid fair to be distinguished pre-eminently as a period of crime. The progress and the prevalence of even the grossest forms of wickedness, in different places and among diverse classes, are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. Dishonesty, licentiousness, violence, murder,—they do not meet us as exceptional instances: they make the staple of the news of the day; they load and darken the columns of all journals; till one trembles almost to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression of the ineffectiveness of our means of public moral and religious in-

Digitized by Google

struction, a keen apprehension of what is to be expected in the future.

"It is not the rich and luxurious alone among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, farmers, teachers, physicians, lawyers, ministers of the gospel, men high in social rank and in political influence, women as well as men, the young not only, but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse,—all seem to be smit with the foul contagion, and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate friends, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern, as are the most ordinary and trivial facts."

These are the statements of the neutral press, and not the mere malicious criminations of political enemies. They are from men who declare to us that they know the facts. It would seem as if the days of Noah, when "the earth was corrupt before God, and the earth was filled with violence," had really returned upon us, as Christ himself has told us that they would. A clergyman of this city recently remarked in one of the evening papers, "Wherever we pursue our investigations, we behold signs in religion, morality, and government, shewing the increasing darkness of the human soul, the increasing corruption of the human character. Dark as were the days of mediæval times, fœtid as were the days of heathen power, yet now the steps of sin and march of crime have surpassed even them;" that is, of course, as compared with our greater light and privileges. Nor is there in all this world a nation which, when thoroughly canvassed, will not be found gravitating toward hell rather than toward heaven.

Look also at the distracted, perturbed, ill-boding condition of church organisations. Ecclesiastical establishments are everywhere heaving with internal discords and disaffections, dissolving in some all the ligaments of cohesion, and in others weakening them more and more, as if dissolution were the appointed doom of each. I recently, on separate occasions, heard three prominent ministers, of as many denominations ranking high in our country, say, that they could see for themselves no ecclesiastical future. Confounded appear all denominational leaders. Move as they will, everything seems ready to

Digitized by Google

crumble to pieces about them. There is a dissatisfaction and discomfort in the more thoughtful men in the churches, which declares that something must be done, that great changes must occur, that the process of disintegration is going on with fearful rapidity; but what to do, or whither to steer, there is no agreement, and can be none. Multitudes of expedients are suggested, but none command general respect, or give any promise to quell the disturbances or harmonise the distractions which are growing worse and worse every day. Sundry large and influential communions have already fallen asunder into divisions never to be healed, and into fragments never to be gathered; whilst others are on the eve of similar misfortunes. State-church advocates and Free-church advocates are engaged in contentions sharp and desperate, rendering it impossible for things long to go on as they are, and giving omen of nothing more hopeful in the future. Confessionalists and anti-confessionalists,—liturgists and hierarchists, and anti-liturgists and anti-hierarchists,—abolitionists and pro-slavery men,—old school and new school of different shades,—churchmen and anti-churchmen,—and still other opposing classes,—are making their demands, and insisting on their views, and clanning and plotting, nor always reputably, for the enforcement of their peculiarities, in ways which need no prophet to tell that there is disaster ahead, and that we are all being surrounded with perils the end of which no human foresight can penetrate.

Look also at the intricate, entangled, and threatening aspect of political affairs. "Problems the most perplexing in political science, diversities in moral judgments the deepest, new wants and cravings in society, positively new classes of character cast up by the surging and heated tide of things, are all appealing to our rulers for solution, direction, or restraint, and appealing in vain. Our rulers themselves feel their old laws and *formulæ* utterly inadequate, and are driven to absolute perplexity, and well-nigh to despair. *The reins of empire, over the whole earth, were never held in such loose hands.* Our ablest men have little confidence in their own political beliefs and enactments; and our very laws seem to be penned with trembling fingers." So says the distinguished writer of "Christianity and our Era;" whilst others in many ways are uttering their painful sense of the same facts. "For the last forty-five years," says one, "the world has been rushing on like a runaway horse that has broken loose from its rider. It fancied itself free, because it had broken loose from God; and now, spent and exhausted, it finds itself engulfed in the quagmire of confusion. We are," says he, "on

Digitized by Google

the verge of universal war, and worse than war. If we struggle on, a precipice is before us; and to turn back is impossible. NOTHING NOW BUT A MIRACLE CAN SAVE THE WORLD." Some time ago, I asked a man, who was intimately and personally familiar with European politics, whether he had any hope of the salvation of any of the countries now occupying the territory of the old Roman Empire. He considered for a while, and then answered that he had none whatever. There are those who entertain different views, and have been holding out more hopeful prospects; but, thus far, things have resulted very contrary to what they have been predicting. They told us that an era of peace was at hand; and the product has been the turning loose of the rampant demon of war. They sought to have us believe the days of oppression, of danger, and of anti-Christianism nearly numbered; and, whilst the words were yet on their lips, a shock came which made the world tremble; but, instead of bringing liberty, it only riveted the chains of tyranny, developed a power more dangerous than all that had gone before it, and maddened the nations for a scene of blood and ruin which threatens to leave no interval till Christ himself shall come. Despotism, superstition, slavery, fraud, and cruelty, in the Old World, have been on the ascendant since the scenes of 1848. The Powers which should check their progress are separated from each other, divided in interest, irresolute in purpose, and without adequate leaders. The people whose help is most to be expected are poisoned with infidelity, and spited against religion and government, on account of the connexion between kings and priests; and those who would lead them, for the most part, have little or no faith in Christ or in Christ's future, and would only conduct from despotism to utter confusion, from dull distraction to furious despair, and from "churches without Christianity and governments without freedom, to a world without a God, a Judge, or a Saviour."

And here, in these States, where we have so long and often heard it that it has become part of our settled creed, that the hopes of the world are linked with this last experiment of freedom, to live or perish with its success or failure, what is the condition of things this day? Why are we now in the sanctuary? What saith our chief Executive, who has recommended these fastings and devotions? Hear his words:—

"The Union of the States is at the present moment threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our labouring population are without employment, and consequently deprived of the means of earning their bread. In-

Digitized by Google

deed, hope seems to have deserted the minds of men. All classes are in a state of confusion and dismay, and the wisest counsels of our best and purest men are wholly disregarded.

"In this the hour of our calamity and peril, to whom shall we resort for relief but to the God of our fathers? *His omnipotent arm only can save us.*"

And since this was proclaimed to the country, one State at least has declared itself no longer a part of the Union of States, withdrawn its representatives from the national councils, put itself in an attitude for war, and is strongly influencing other States to go with it in the dismemberment of this great fabric of freedom.* It would seem as if we have seen the last President of these United States. The Union, as we received it from our fathers, is even now at an end. Brothers have taken up arms, and stand in enthusiastic readiness to shed each other's blood. Civil war is opening upon us, whose horrors and extent no earthly penetration can fathom. Our country's future seems to have been suddenly broken off. We know not now what a day may bring. We stand upon a mountain heaving with volcanic fires, not knowing what hour we may be overwhelmed. The last hopes of liberty have grown cloudy and dim, and seem to flicker for their final extinction. THE AXE IS LAID AT THE ROOT OF THE TREES.

What, then, are our prospects? We have heard it said, and resounded from city to city, within the last year, that the dawn of the millennium had come, that the world was about entering on its long-predicted period of freedom, rest, and peace. I felt it my duty to warn you at the time not to be deceived,—that these were delusions, that judgment must first come, and that these bright dreams were all destined to be quenched and disappointed. The powers of darkness will not retreat without a more desperate conflict than we yet have seen. Heathenism, so far from being ready to expire, is reproducing itself on Christian soil, under Christian names, even in professedly Christian pulpits and in the spirit and temper of professedly Christian nations. Infidelity, instead of writhing in death under the fierce sunlight of Christian truth, has become a Briarean monster, meeting us at every point, in every field, with all its rank and degrading products, ravaging social order and covering earth with crime. And, instead of peace and liberty, the world is full of wars and rumours of wars, with *despotism or anarchy* about the only alternative

* Since the utterance of this sentence, three additional States have declared their connexion with the Union entirely dissolved.

Digitized by Google

which the nations have left to them. No: the millennium is not yet. That is to be a time of holiness; but these are days of evil. That is to be a period of rest,—the world's long-expected Sabbath; but these are days of dread and danger, when men's hearts are "failing them for fear, and for looking after those things that are coming on the earth." That is to be a time when the nations are to be at peace, and "beat their swords into ploughshares and their spears into pruning-hooks;" but these are days of war, and strife, and bloodshed, and savage butchery. The millennium may be near. I hope and believe that it is not far off. But darkness yet conceals its dawn, and days of disaster and judgment lie between us and it. *The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit must first be hewn down.*

And when we come to look abroad over the earth, at the *trees* that now shade its surface and make up its fashion and adornment,—when we scan the characters and movements of its representative men, its most potent systems, its most influential combinations, and the composition and products of its governments and establishments, both civil and ecclesiastical, and the spirit and temper which reign in nearly all human things,—what barrenness do we behold, and what upas-growths! What are all the kingdoms and potencies that now exist upon the territory of the Cæsars, but branches and modifications of the old Roman monster, with iron teeth and claws of brass, devouring, and breaking in pieces, and trampling under foot, as beheld in the vision of the prophet? What throne is there upon earth that has not been built by usurpation and wrong, or that is not sustained by tyranny and stained with blood? In what Government under heaven shall we look for those evangelical foundations which Christianity inculcates, and for that rule of the Father and the Son without which no Government can stand? The world's monarchies are mainly usurpations, and its republics are but experiments upon a Pelagian falsehood. And what are the world's controlling theories of human life and destiny, and the essence of the philosophies which mainly fashion modern society and govern in its theology, its science, and its politics? Are they not all heathenish, anti-scriptural, and corrupt? And even our church-systems, are they not, to a great extent, mere works of human power and authority? What ecclesiastical establishment on earth can shew Divine warrant for all its features? Not one; whilst some—and those the largest and most wide-spread—are very *mysteries of iniquity*, by which Satan has entrenched himself in the very temple of God.

Digitized by Google

And when we remember, in this connexion, the just and undying jealousy of God for His own honour and His own institutes,—when we consider how He has ever dealt with men and nations for their infractions of the constitutions which He has ordained for them, and the severity with which He has ever visited all transfers of His glory to another, and all attempts to displace Him and His authority,—when we reflect that the flood was the result of departure from the social ordinances which He had given, that the confusion of Babel was simply His resentment of a new apostasy from His commands, and that the doings of Abraham's God among the idols of Egypt and the nations of Canaan, the overthrow of the dynasties and centres of ancient civilisation, and the decline and fall of kingdoms in all ages, are to be referred to His purpose to destroy every plant which He hath not planted, and to maintain His rightful dominion over the inhabitants of the earth,—I say, when we consider all this, what can we expect but fearful revolutions, overturnings, storms, and judgments, which shall carry all existing things to desolation? For my own part, I have very little hope for any of the establishments or systems, whether political or ecclesiastical, now standing. My learning of the prophecies of God, as well as the inferences to be drawn from the past, both prompt me to receive it as a truth that they shall all come to nought. There is not a Government that shall not be shaken and greatly changed, if not wholly dissolved. A similar destiny awaits all present church-arrangements, and especially all establishments and hierarchies. Great Babylon, whose marks and ramifications may be traced throughout the world, must fall, and receive the due of all her blasphemies, and wrongs, and persecutions of the saints of God. And all the embodied wisdom of the world is full of folly, and will yet be made so to appear, and hissed from the earth. People may say that we are flighty, and laugh at us as beside ourselves, and hold us up to ridicule. Be it so; but "*when they shall say, Peace and safety; then,*" saith the Lord, "*sudden destruction cometh upon them, and they shall not escape.*" The axe is laid at the root of the trees; and that is both the prophecy and the earnest that the great Master of the vineyard has resolved to strike, and that every noxious and barren tree must fall, and that very speedily. Deathward, deathward, is the tendency of everything earthly.

Some tell us they "don't believe it is in the decrees of God that this noble country shall go to the devil." I wish that they may be correct in their belief. I love my country, and could desire that it might live to the last hour of time. And,

as I see the axe laid at the root of its cherished institutions, I am ready to pray, with all my heart,—

> "Woodman, spare that tree!
> Touch not a single bough;
> In youth it shelter'd me,
> And I'll protect it now."

And whatsoever is truly Christian in it I believe God will spare. But the bitter end must needs come some time to all present orders of things. And when I behold the licentiousness, corruption, and wrong daily perpetrated in the name of liberty,—when I look at the pride and selfishness, the luxurious extravagance and waste, the forgetfulness of God and His laws, which characterise so large a portion of our people,—when I see how little our sublime privileges are appreciated and improved, and read God's threatenings against the nations that forget Him, and how judgment is to begin even with His own people,—I confess to you that my confidence is weak, and my apprehensions very great. Ten righteous persons in Sodom might have saved that place in the days of Abraham; but a dispensation of more rigid justice has been proclaimed with the gospel. Not even the tears and blood of Jesus himself could save apostate Jerusalem. And when God's prophet declares it in so many words, that "all the kingdoms of the world which are upon the face of the earth" shall be made to drink of the same cup with Jerusalem herself, and that He whose is the kingdom "will make *a full end* of all nations whither He hath scattered the children of Jacob," what am I to conclude, but that fearful judgments await *my* country too? We may try to persuade ourselves that it is not so; but that will not alter the purposes of God, or stay His chariot-wheels.

What, then, is to be done? These are days when all men are prolific in advice. If multitude of counsellors insure wisdom, it can hardly now be lacking. Some are for resorting to violence, to break down and subdue the stubborn and rebellious by harsh compulsions and the strong arm of power. Some are for concessions and compromises, and new bonds of compact. Some are for doing nothing, and leaving things to right themselves, after the fever has expended its force. And suggestions are numberless. Meanwhile the crisis has hastened on, and the President, with the advice of "patriotic associations and citizens," has recommended that there should be "humiliation, fasting, and prayer." It is with this last only that I have now to do. The pulpit was not made to dictate legislation, but to declare the purposes, requirements, and

Digitized by Google

promises of God; and to these I pray that I may ever be kept.

It has been an approved custom, in all ages, when public calamities threatened, to resort to special humiliation and prayer. When the Ninevites beheld the judgments that were about to befall them, "the king arose from his throne, laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God." When Ezra brought up the Jews from their affliction in Babylon, he "proclaimed a fast at the river Ahava, that they might afflict themselves before God, to seek of him a right way for themselves, and their little ones, and for all their substance." In the days of Joel the prophet, when invasion, pestilence, and famine were pressing upon the nation, high authority gave the command, "Turn ye to the Lord with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments; and turn to the Lord your God." And frequent, in the history of nations, have been such observances. Nor can anything be more appropriate or urgent to the people of this distracted nation at this time. Many are "our crimes and follies," and great has been "our ingratitude and guilt," as the President suggests; and for these it becomes us to be deeply contrite and penitently sorrowful. Most fearful are the perils that threaten us; and on account of these, it pertains to us to let our fervent prayers ascend to the Judge of all, that He would not desert us in this hour, but remember us as He did our fathers, preserve our Constitution and our Union, and especially to "save us from the horrors of civil war and blood-guiltiness." And, from the President in his seat to the humblest individual among us, every citizen needs to prostrate himself in deep abasement before God, and cry for mercy and for help.

But, friends and brethren, let us not deceive ourselves: "God is not mocked." This must be an earnest and an honest work, and not mere ceremony and sham. What is the fast which God has chosen? Is it for a man "to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" A far different service is that which God requires. "Is not this the fast that I have chosen?—to *loose the bands of wickedness?*" When the wild Baptizer in the

Digitized by Google

wilderness "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? *Bring forth therefore fruits meet for repentance.*" Fasting is nothing, a sad countenance is nothing, ceremony is nothing, and the most dolorous lamentations and cries to God are all nothing, unless accompanied and attested by an honest and practical relinquishment of every known wrong and wickedness. Without this, all our observance of this day is but mockery of Him whose chastisements are upon us. Without this, all our new moons and appointed solemnities and calling of assemblies are but abomination to the Lord. We must wash us, make us clean, and put away the evil of our doings from before His eyes. This is a duty which belongs to all classes, if we would have our devotions to be heard this day. But especially does it belong to the heads and officers of Government, and all persons in places of authority and trust. The President and heads of departments must move to inaugurate a different method of administering the public affairs than that which has prevailed, and which has been growing worse with every new Administration. Politicians must learn to know and acknowledge that there is a God in politics as well as in religion, and that the laws of right and justice bind them just as rigidly in one as in the other. Public officers must learn to feel and to shew by their official conduct that they understand that these places of power are not the licences for selfish speculation and the shameless disregard of all decency and morality which so many of late years seem to have taken them to be, but instruments from God, which He watches with especial jealousy, and the abuse of which He never yet has failed to punish with special severity. God has not made two sets of moral principles, —one for Christians and people in private station, and another for politicians, legislators, governors, presidents, and public officers. There is no law of God to bind *me*, or to bind any member of Christ, however humble, which does not equally bind every man and woman in the Republic, and bind them in public life and official acts, as well as in the most private or familiar transactions. There is but one moral law for all the universe; and that law all must set themselves to honour and keep, or all their professions of humility and devotion will only add to their condemnation. Men must abandon sin, or God will abandon them. They must either accept the government of the Father and the Son, or soon have no government, and become mere "wandering stars, to whom is reserved the blackness of darkness for ever." And if we are

Digitized by Google

not willing, as a nation, as States, as office-holders and office-seekers, and as private individuals, to repent of our crimes, do right, obey God, and acknowledge accountability to Him in all things, we may as well make up our minds at once that there is no more hope for us. Be the eloquence of our senators, and the activity and wisdom of our presidents, then, what they may,—let our public men be Ahithophels in astuteness and Napoleons in energy,—they shall still not be able to deliver from Jehovah's indignation, or keep the soil which holds the bones of our fathers from becoming drunk with brothers' blood by brothers shed, or save the necks of freemen from the galling yoke of tyranny.

And on yet another point let me drop a word. We read in the Scriptures of God's ancient people, after having celebrated a fast somewhat akin to that recommended for to-day, that they were surprised, and became the more rebellious and sceptical because it was not followed by such answers from God as they desired. Let me caution you, then, not to give place to the idea of buying a deliverance from our impending troubles by anything which we can do in the way of humiliations, fastings, prayers, and reformations. We have richly deserved the worst that is upon us, or that may in any event come upon us. I also have my doubts whether things have not come to a pass at which God will no longer be entreated for us, any more than for Jerusalem, when Jesus looked on the city and wept that it had not known its day. If there should even be a temporary healing of present disturbances and distractions, troubles shall certainly return upon us again, and vast changes and a dark end will come after all. It becomes us, therefore, to prepare for the worst, and not to be disappointed if God should turn His ear away from our cries, and refuse to send us help.

But, although our repentance and prayers may not secure our country's salvation, they can secure our spiritual peace and our personal safety. When Jerusalem was doomed, there was still deliverance for those individuals who believed in Jesus and followed His word. Not a single Christian perished in all that unparalleled tribulation. Blessed hope! that, amid all the commotions and distresses, trials, and desolations that may come upon the earth, this is certain:—the Lord's true and faithful people shall be safe! We are not to cease studying, and working, and praying, and doing the best we can for the good of our friends, our country, and our race. We must labour on to the last. To slacken our efforts in behalf of the Church or the State, would be to take our places with the

Digitized by Google

"wicked and slothful servant" who is to have his portion in outer darkness. There must be no deserting of our posts, no shrinking from responsibilities, no cessation of our endeavours. "OCCUPY TILL I COME," is the word of the great Master. To this let us firmly stand. And, in the dark hour, when all human efforts fail, and empires wreck, and trouble and judgment scour the earth, we still have this consolation left, that God holds His true people in His everlasting arms, and will keep them safe unto eternal life.

ART. II.—MESSIAH'S VICTORY AND PRIESTHOOD.

(As foretold in the 110th Psalm.)

IN many psalms David speaks of himself; in some he speaks of himself in connexion with the Messiah; but in this, the whole subject seems to have exclusive reference to Christ. It evidently relates chiefly to His *last great* conquest over Antichrist, and the host of His enemies.

The Book of Revelation, therefore, is the best commentary on this psalm, where we have a detailed account of what is here given in a concise, but nevertheless clear point of view.

That this prophetic psalm applies exclusively to Christ, is evident from His own words, Matt. xxii. 43–45, where He asks His disciples, "How, then, doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

Christ is introduced to us here as priest and king—titles which were never united in any king of Israel. We look, therefore, in vain, for a type among them. The mysterious character of Melchisedec, who was "king of Salem, and priest of the most high God," he alone presents us with such a type. "The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchisedec." As *our Priest*, He is seated at the right hand of the Father, to plead the cause of His own, "until" the time shall come when "His enemies shall be made His footstool." As *our King*, He will come to execute judgment upon His enemies, and establish His kingdom of righteousness and peace over the whole earth.

This psalm is a revelation of God the Father to His Son, in which He assures Him of the glorious results which should follow His deep humiliation and meritorious death upon the cross.

Digitized by Google

The contents of this prophetic song are, as the heading of our version generally gives it, "*The Kingdom, the Priesthood, the Conquest, and Passion of Christ;*" the latter being the ground of the former. And with this glorious revelation of God the Father to His Son, David, like St John afterwards, was favoured by the spirit of prophecy; and, for the instruction of the Church, was caused to put it on record. We may imagine that this view of the future kingdom and glory of Christ must have produced the most exalted joy in the heart of David, intimately connected as he felt himself with these events. In this vision he was transported far beyond the types and shadows of his own time. In fact, he was permitted to view the greatest mysteries of the gospel,—even the kingdom and the eternal priesthood of the Messiah, whereby his faith and trust in the Lord must have been wonderfully strengthened, and his prospect into the future greatly cheered and enlarged. By such and similar views into the plans and purposes of God it was that the saints of old were encouraged in their otherwise dark path, and strengthened in their faith in the coming Messiah.

In order to obtain a full view of this important and highly prophetic psalm, we will endeavour to explain it *seriatim*. Ver. 1.—"The LORD [Jehovah] said to my Lord, [Adonai,] Sit thou at my right hand, [throne,] until I make thine enemies thy footstool."

That we have here not a mere night vision of David, but a revelation of God, given to him by the spirit of prophecy, is clear, not merely from the words of the Hebrew text, but likewise from the testimony of our Saviour and His apostles. Our Lord applies this scripture to Himself, as a prophecy relating to Him most distinctly. Thus, Matt. xxii. 41–46, Mark xii. 35–37, Luke xx. 41–44. The same do His apostles. Thus, Acts ii. 34, vii. 55, 56, 1 Pet. iii. 22, Rom. viii. 34, 1 Cor. xv. 24–28, Eph. i. 20–22, Phil. ii. 9–11, Heb. i. 3, 13, viii. 1, 10, 12, 13.

Dan. vii. 13, 14, forms the most ancient commentary upon "Sit thou at my right hand." There the Son of Man comes on the clouds of heaven to the Ancient of Days, to the heavenly throne of God, "and there is given to Him dominion, and glory, and majesty; and all peoples, and nations, and tongues shall serve Him; His dominion is an everlasting dominion, which does not pass away, and His kingdom shall not be destroyed." To this passage our Lord refers, Matt. xxvi. 64—"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." The

Digitized by Google

right hand of God is His throne, where Christ is seated, and *now* reigns—though invisibly, yet not less effectually—over this earth. St Paul affirms this by saying, "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." The right hand of God is the symbol of power, (Exod. xv. 6,)—"Thy right hand, O Lord, is glorious in power; thy right hand destroys the enemy." The right hand of God, therefore, cannot mean a confined or circumscribed place, but denotes the almighty, unlimited power of God, whereby nothing is impossible to Him. And this almighty power our Saviour possesses as the Son of Man, or as our Representative with God, and glorified Head. For the apostle Paul says, "He that descended is the same also that ascended up far above all heavens, that He might fill all things." The heaven, as the seat of the omnipresent Deity, is distinguished from these lower regions by its boundless space. Therefore, our Lord is exalted above all earthly bounds to a state where His omnipresence and ubiquity are no longer affected by our *far and near;* but He can be present *where* and *how* He will. Our Saviour being now seated at the right hand of God, can be with His own, wherever they meet in His name. Among other benefits, this is one of His ascension into heaven; and this affords no small comfort to the child of God that longs for communion with Him.

But this passage declares further that our Lord will continue in this state "until the Father make all His enemies His footstool." St Paul declares "He must reign till He hath put all enemies under His feet." Death will be the last enemy that shall be destroyed; because it will continue during the millennium, and be abolished at the *general* resurrection, or "the judgment of quick and dead," (Rev. xx. 11–14.) But all the other enemies of Christ will be destroyed and removed before that happy state. Satan himself with his legions will be bound and shut up for a thousand years in the bottomless pit, (Rev. xx. 1–3.)

Ver. 2.—"The LORD [Jehovah] shall send thy powerful rod out of Zion; rule thou in the midst of thine enemies." His powerful rod does not admit here the meaning of sceptre. The whole import of this psalm is declaring Christ's judgment upon His enemies. When this scripture will be fulfilled in all its parts, there will be no longer a throne of grace, but one of judgment. The royal sceptre was of a twofold symbolical nature: on the one hand, it pointed to the staff of the shepherd; and on the other, to the rod of the governor of a house of correc-

Digitized by Google

tion.—(Stier.) Here it means the latter—the rod of correction. This was typically fulfilled by David, 2 Sam. viii. מטה, says Hengstenberg, never signifies sceptre, but always rod, (Jer. xlviii. 17.) "All power in heaven and in earth is given to Christ." This almighty power will be manifested at last out of Zion, to the salvation of His people, but to the destruction of His enemies. The kingdom of heaven was first *announced* in Zion; there it was *founded,* and thence it *spread,* and *gradually extended,* till it will be *established* all over this earth. It was therefore in Zion that the gospel approved itself as "the rod of God's strength;" and thence this rod will be applied to His enemies as "a two-edged sword," and "break them to shivers like a potter's vessel." The once despised Nazarene will then have a beauty, a majesty, and power that will terrify His enemies, and make them "hide themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. vi. 15–17.) And then the Lord will say, "Those mine enemies, who would not that I should reign over them, bring hither, and slay them before me."

Ver. 3.—This is confessedly a difficult passage, and hardly intelligible as rendered in our version. A literal rendering is hardly possible throughout. Thus, "In thy day of power, [when thy power shall be manifested, as indicated in ver. 1 and 2; then] thy people will give [consecrate] themselves willingly to thee, in the beauty of holiness, [in holy beauty or attire:] as the dew out of the womb of the morning, [beautiful in freshness and in number,] so shall thy youths be, [youthful valiants or host.]" This rendering harmonises with the tenor of this psalm, which relates chiefly to Christ's second premillennial advent, to execute judgment upon Antichrist and his hosts, and to establish His kingdom throughout the world. Therefore, *when* our Lord shall "come in the clouds of heaven with power and great glory," *then* His people shall consecrate themselves unto Him with cheerful hearts, in the beauty of holiness; or, as expressed in Rev. xix. 8, "arrayed in fine linen, clean and white." They will appear in their character as "a chosen generation, a royal priesthood, an holy nation, a peculiar people." Then indeed will His people "shew forth His praise, for having called them from darkness into His marvellous light;" and "He will be glorified in His saints, and admired in all them that believe." And, in

Digitized by Google

an enlarged sense, "His sons will be born, as innumerable as the dew-drops from the womb of the morning," through the conversion of both Jews and Gentiles.

Ver. 4.—"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec." We properly ask here, To whom has God made this solemn promise? Has He made it to Christ, or to His people? Not to Christ, but to all who believe in Him. The apostle Paul lays great stress upon the oath with which God assured His own of the eternal priesthood of Christ, (Heb. vii. 17, 21, 24.) God the Father has solemnly engaged Himself, both by promise and by oath, that He will never change His purpose. Christ shall become man, in order to execute His gracious designs; and after having finished His work upon earth, shall "become a priest for ever after the order [Heb. vii. 15, Gr., *κατὰ τὴν ὁμοιότητα*, and ver. 21, *κατὰ τὴν τάξιν*] of Melchisedec." Now, "Melchisedek was both king of Salem and priest of the most high God," (Gen. xiv. 18.) The same is our blessed Lord and Saviour. As alluded to, He is our great high priest *now*, and will be our king *for ever*. Emphasis must be laid upon "a priest for ever," there being no parallel in the history of the Jews. May this not teach us that Christ will ever continue to be the channel of communication between glorified man and the incomprehensible God? This is very natural, when we consider that He being God-man, can alone be the communicating channel between God and man. This oath of the Lord is the greatest comfort of the believer in Christ. It assures him not only of his *present* salvation, but of his *eternal* bliss and happiness in the uninterrupted communion with God, his heavenly Father, through Christ our Lord. The pious John Arnd says, in reality God declares, "I swear to you poor sinners, by my holy and great name, that I have appointed, and given to you for your comfort, this my Son for a high priest, who shall atone for you and bless you."

Ver. 5.—"The Lord [Adonai] at thy (Jehovah's) right hand shall smite kings in the day of his wrath." Here is evidently a change of persons. Hitherto David prophetically declared, in the name of the Lord, what *the Father* would do for His Son "in the day of His power," or in the day of His second coming, when "He will take His great power and reign," (Rev. xi. 17.) But now the Father is addressed, and told what *the Lord* (King) *at His right hand* (comp. ver. 1) will do "in the day of His wrath," (comp. Rev. vi. 16, 17,) when "the Lord [Jehovah] shall send His powerful rod [ver. 2]

Digitized by Google

out of Zion," then He shall smite kings. All those that set themselves against Him shall be broken to pieces.

Ver. 6.—"He shall judge among the heathen, fill (the places) with dead bodies," (Luther, "Er wird grosse Schlacht thun,") and "smite heads over the wide earth," (Hengstenberg.) When Christ will judge the nations, it will be, as in the case of Sennacherib when besieging Jerusalem, there will be found nothing but dead corpses, (comp. Rev. xix. 19–21.) What is rendered "heads over the wide earth," Luther renders, "das Haupt über grosse Lande," meaning the Antichrist, who, at that time, will have dominion over many countries. The plural, however, is equally applicable, since Antichrist will not be alone,—the "false prophet" (Rev. xiii. 11) will be with him, and share his doom at the same time, (Rev. xix. 20, 21; comp. Ezek. xxxviii. 21–23, xxxix. 3–5, &c.) At that time "the stone" (Dan. ii. 34, 35) that "was cut out of the mountain without hands shall smite the image upon his feet, that were of iron and clay, and break them to pieces; and become like chaff of the summer threshing-floors; and the wind carry them away, that no place will be found for them."

Ver. 7.—"He shall drink of the brook in the way; therefore shall He lift up His head." This passage has been differently understood by some of the old and modern commentators. Some take the brook in the way as *a means of refreshment* of our Lord, in the pursuit of His enemies. But, without entering into any critical inquiry on this point, we incline to the generally-received acceptation, as denoting emblematically *the suffering of our Saviour*, on His way to triumph and glory.

This view is consonant to what St Paul says regarding Christ's humiliation and exaltation, in Phil. ii. 8–11. Besides, the Hebrew word נחל, brook, by a slight alteration in the points, in some instances, is expressive of suffering. Thus, Ps. xviii. 4—"The sorrows of death compassed me, and the floods of ungodly men made me afraid." Again, Ps. cxxiv. 4, 5,—"Then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul." There is no doubt that Christ's triumph over His enemies, and subsequent exaltation, depended upon His suffering. The apostle Paul exhorts us "to look unto Jesus," in this sense, as "the Author and Finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," (Heb. xii. 2.) Our blessed Saviour had indeed "to drink of the brook in the way," when He said to His disciples,

Digitized by Google

"My soul is exceeding sorrowful, even unto death:" and when He prayed to His heavenly Father, "If it be possible, let this cup pass from me;" and, "being in an agony, His sweat was as it were great drops of blood falling to the ground." In allusion to this very subject, St Paul says, "Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands. . . . . . For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. ii. 7, 10.) David's multiplied sufferings were typical of those of Christ. As David had "to drink of the brook in the way," before he conquered his many and mighty foes, and ascended to dignity and glory; so Christ, his antitype, and royal Son, according to the flesh.

Thus, we have endeavoured to explain this prophetic psalm, of which a modern commentator declared, that it was one of the *deepest, most extensive,* and *comprehensive* predictions of Christ contained in the Old Testament. It belongs to "the strong meat," fit for those who are no longer "babes in Christ, but who are of full age; who by reason of use have their senses exercised to discern both good and evil."

Seeing, then, the glorious character of Jesus Christ, our Saviour, declared by the uniform and infallible testimony of God; and knowing that He will shortly come, "in His great power, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not His gospel," how ought we not to *love, obey, and serve* Him? When once the time has arrived, when the Father shall make His enemies His footstool, and when He shall send the rod of His strength out of Zion, and the command go forth, "Rule Thou in the midst of Thine enemies;" then there will be no further possibility of securing His blessings, which He will then confer upon His own people; because the throne of grace will then be superseded by that of judgment. Instead of the sceptre of grace, the rod of iron will be employed, whereby "He will break His enemies," and "dash them in pieces like a potter's vessel." God the Father has "seated Christ on His holy hill of Zion; and He demands that all should acknowledge Him as their Lord and Saviour, and has commanded that "all should honour the Son, even as they honour the Father." Gracious and loving as our Saviour is, He is susceptible of anger, and feels a holy indignation against those who slight His offers of mercy, "Kiss, therefore, the Son, lest He be angry, and ye perish from the way, when His wrath is kindled

Digitized by Google

but a little. Blessed are all they that put their trust in Him."

Again, in order to be found among the happy number who will consecrate themselves to the Lord "in the beauty of holiness, in the day of His power," we must *now belong* to His followers, and by our words and actions shew that we *abide* in Him. If the love and friendship of our fellow-creatures merit our love and kindness to them, how much more the love and compassion of Christ our Saviour, who loved us even unto death? "Who, being in the form of God, thought it not robbery to be equal with God:" for our sake "made Himself of no reputation, and took upon Himself the form of a servant, humbling Himself, and became obedient unto death, even the death upon the cross." And who "hath redeemed us, not with corruptible things, as silver and gold; but with His own precious blood." Does He then not merit our warmest affection, our life, our all? Ought He not to be most precious to our souls, and fairer than ten thousand, and altogether lovely? There can be but one feeling in the breast of every Christian on this subject, namely, that we *ought* to love, obey, and serve Christ all the days of our life. According to the exhortation of the apostle Paul, we ought to "present our bodies a living sacrifice, holy, and acceptable to God," which is "our reasonable service."

Art. III.—ENOCH.

It is remarkable that the first three men whose departure from this world is left us on record had each experienced a different kind of removal hence. Abel died *a violent death;* Enoch was removed *without tasting death;* and Adam died *a natural death.* And ever since, in one of these modes, men have been removed hence. Enoch was a remarkable character, both as respects his connexion with the history of mankind, and the time in which he lived. There is little said of him in regard of his doings among his fellow-men, though everything that is good and excellent is implied in the following words, (Gen. v. 24,)—"And Enoch walked with God: and he was not: for God took him." In the New Testament, where he is mentioned twice, more is told us of his efforts to benefit his generation. St Paul represents him as having been distinguished for his faith—no doubt in "the promised seed;" for (Heb.

Digitized by Google

xi. 5) we read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." And Jude speaks of him as a prophet, as having prophesied of the coming of the Lord to judge the ungodly, by saying, (ver. 14, 15,) "And Enoch also, the seventh from Adam, prophesied of these, [characters mentioned in the foregoing verses,] saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." By the Holy Spirit, he saw not only the judgment to be executed upon the sinners of his own time, but likewise on those who shall exist at our Lord's second coming. Hence, he saw things which are unfulfilled to this day. The germs of some of the principal parts of divine truth are contained in the very first chapters of the Bible.

When the Word of God calls Enoch the seventh from Adam, it represents his character as peculiar, inasmuch as the number seven in Scripture has always been considered as particularly sacred. A pious divine says, in reference to this expression:—"After the six first generations of men had manifested the awful effects of sin, in all their unhappy results, in the seventh, in the person of Enoch, there appeared an individual who lived a godly life, and he was taken out of the world without tasting death. He was a symbolical person—one in whom we might see, prophetically, that after mankind should have struggled through the six millennaries of this world, and suffered from sin in all its varied forms, in the seventh, through Christ, they should be delivered from the present state of evil, and brought back to their forfeited state of perfection and innocence, and be raised to their originally contemplated happiness and glory."

The seventh millennary, therefore, will be the kingdom of God upon earth, which Christ came into this world to establish, and which is *foretold* by the Old Testament prophets, and *described* by our Lord and His apostles in the New Testament. And this kingdom, in which "righteousness, peace, and joy in the Holy Ghost will flourish," will be established in all the world, at Christ's premillennial advent, or after the sounding of the seventh trumpet, (Rev. xi. 15.)

The *age* likewise of Enoch is remarkable. He lived as many years as there are days in the year. His life was shorter than that of all the antediluvian saints; but, like the sun, he

Digitized by Google

fulfilled a glorious course—he was taken hence, in his meridian glory, to shine in the kingdom of God, his heavenly Father, for ever.

Let us dwell a little further on the character of Enoch. Twice it is said, in the 5th chapter of Genesis, that Enoch "walked with God." This, therefore, shews the prevailing habit of his mind. This expression is met with only *once more* in the Bible. It is used of Noah also, the last of the antediluvian patriarchs. At a later period, another similar expression is employed by God to Abraham, unto whom He said, "Walk *before* me, and be thou perfect." Both Abraham and Jacob applied afterwards these words to themselves. Thus, when Abraham sent his servant Eliezer for a wife for his son Isaac, he said, "The Lord, *before* whom I walk, will send His angel with thee, and prosper thy way."

It would appear, therefore, that a kind of Paradisaic communion with God existed among some of the saints before the flood. Before the fall, Adam lived in most happy intercourse with God. This appears, as from several expressions in the 1st chapter of the Book of Genesis, so from the statement in the Book of Revelation, (chap. xxi.) In the new heaven and the new earth, or Paradise restored, "God will dwell with men, and they shall be his people, and God himself shall be with them, and be their God."

This blessed intercourse with God of the antediluvian patriarchs evidently reached in Enoch its highest point. He was the brightest jewel among those who, under Seth, the third son of Adam, united themselves to "call *upon* the name of the Lord," or to call themselves *by* the name of Jehovah. In Enoch, the Lord exhibited a bright example to that ungodly generation. They were to learn of him both their duty and their privilege, or the favour and love of God to those who fear and obey Him. Never was a character more simply, and yet more beautifully described than Enoch: "He walked with God,"—walked, as it were, hand in hand with Him, as one friend with another. There is a beauty and reality in it which can only be felt by a spiritually-minded person, but not described. Though we cannot institute a comparison between God and man, it nevertheless implies an agreement of mind and purpose, a union of heart and soul, and congeniality of sentiment and affection; for, says the prophet, "How can two walk together, except they be agreed?" Without agreement of sentiment and disposition, there can be no cordial union.

But considering that Enoch was by nature like every child of Adam, corrupt and alienated from a life of God, we may

Digitized by Google

learn what a mighty change must have taken place in him before he could have been admitted into this intimate communion with God. We learn, moreover, that notwithstanding the great and general depravity and wickedness of the antediluvian race, the Lord had even then had a few who exhibited the highest degree of holiness, and conformity to the will of God. There were never wanting in the worst of times such who bore witness among their fellow-men to the truth of a religious and holy life. And we assert that the more deeply fallen and generally corrupt the masses of mankind were, the more eminent and genuine was the piety of the few, in order that the contrast might appear the more palpable. This fact is strikingly attested by the wonderful character of Enoch among the antediluvian saints. He was indeed "a burning and shining light" among a most corrupt and ungodly generation. Enoch "walked *with* God," at a time when all the rest walked *contrary* to God,—when ungodliness and infidelity had reached such a height that God himself declared, "My Spirit shall not always strive with man, for that he also is flesh;" and when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In such a state of things, to lead a godly life, and to "walk with God," with an unwavering purpose of heart, is an evidence of great piety. Enoch did this; hence obtained the high testimony that "he pleased God." Enoch was also a prophet, in which character he had to reprove his faithless generation, which would increase his sufferings and trials. In this character he viewed the far future, and saw events which are yet future. In every way, Enoch was a wonderful character, meriting our devout attention.

The character of Enoch will attain additional lustre when we reflect that he had no written Word of God (for that did not yet exist) to instruct and direct him; nor had he the pious example of those around him to influence him and induce him to do that which is good. No; *his faith* in "the promised seed"—the promised Deliverer—was it that wrought such wonders in him. For his faith he is commended by St Paul, and numbered among the worthies of the Old Testament who distinguished themselves by their faith. Faith in the promised Redeemer led Enoch, like pious Abraham afterwards, to "look for a city which hath foundations, whose builder and maker is God." This enabled him to serve the Lord, and to sanctify His holy name, at a time when the very remembrance of God had well-nigh vanished from the earth. The Lord has always

Digitized by Google

shewn that "He will honour those that honour Him; but those that despise Him have at all times been lightly esteemed."

After having noticed the leading features of Enoch's character, we naturally expect blessed results of his holy life. These are expressed in the following words: "And he was not; for God took him." These are remarkable words! Words which are full of meaning. It would appear as if his wicked fellow-men were in the act of either ill-treating him, or were aiming to take away his life; and God took him out of their hands, so that he could not be found. Enoch was taken away, according to those times, in the very prime of life. Probably he was translated and changed before the eyes of his enemies, so that they had a living preacher of the great truth, which, in their unbelief, they rejected; namely, that there is a life hereafter. The translation of this wonderful and holy man, was possibly granted, observes an old divine, in order to shew what would have been the common lot of all the offspring of Adam, had man not fallen,—a translation from the earthly to the heavenly Paradise. Enoch having received this testimony, that "he pleased God, therefore He took him," delivering him from the miseries which he endured, among the abandoned characters of his generation. We have a similar instance in Elijah, the Thishbite. He lived during the worst period of the kingdom of Israel, when Ahab and his wicked consort Jezebel reigned, and suffered in a similar way to Enoch, and was translated in like manner as Enoch. These are two most remarkable characters, meeting us in the Old Testament history—the one flourishing *before* the flood, and the other *after* that event. No doubt the extraordinary removal of these two holy men is highly typical. No saint, either before or after them, was similarly honoured. Christ, even our adorable Saviour, He passed through death unto life; because "He tasted death for us,"—enduring the bitterness of death for us—"that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," (Heb. ii. 14–15.) Christ, however, "did not see corruption." The grave could not hold His holy body, "He swallowed up death in victory."

A living divine, Professor Baumgarten, known in this country by his commentary on the Acts of the Apostles, gives it as his opinion that Enoch and Elijah were types of the taking up of the saints before Christ's premillennial advent, or of the first resurrection. His words are—"We have two types in the Old Testament of the removal and change of those just

Digitized by Google

men, who at the close of this dispensation shall be removed, or exempted, from the misery and final destruction of the earth." And he proceeds, "Enoch was taken as a type of the antediluvian world, and Elijah from the time of the Old Testament covenant. Both lived at a time of increasing corruption and wickedness, on which account their removal becomes so remarkable and significant."

God honoured Enoch during his life by employing him as a prophet to his unbelieving generation; but more particularly by the wonderful removal out of this ungodly world. God bore testimony of His being well pleased with him in the most convincing manner. His bitterest enemies must have been struck, and perhaps some, convinced of their wickedness, repented, and were saved from impending ruin. Another world only will reveal the benefit which God conferred, through His servant Enoch, upon the antediluvians. He was a bright and shining light by his holy example, among the godless, and hence benighted, generation among whom his lot was cast. As Elijah was approved by God among the Israelites, so was Enoch among the antediluvians. Indeed, we may ask, who among the prophets of old have ever been forsaken by God, and not been honoured in the end? He has shewn at all times that "whosoever toucheth His saints, toucheth the apple of His eye." God's faithful servants *have had*, and *have now*, much to endure from a gainsaying world; but the Lord has never left nor forsaken any. If they were not taken out of the world like Enoch, they were preserved in it, and enabled to glorify God in the very fire; and whatever may yet come upon God's people—and great troubles are impending—"they will be more than conquerors through Him who loved us, and gave Himself for us."

These cursory remarks on the character of Enoch, and on the blessed results of a holy life, are designed to lead every God-fearing soul to a more entire separateness from the world, and devotedness to the Lord, than is generally the case. For, St Paul says, "All Scripture is given by inspiration of God, aud is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," (2 Tim. iii. 16, 17.)

Our times resemble much those in which Enoch lived. Abandonment to the things of time and sense, and infidelity, characterised the antediluvian race; and what but these very sins are prevalent in our days? We have the words of our Lord in confirmation of this assertion. He prophetically

Digitized by Google

declares, "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be," (Matt. xxiv. 37–39.)

In the destruction of the first world by water, God has shewn us, as in a type, what He will do at the end of this dispensation. Water, however, will not be employed in the destruction of the world at the close of this age, (*αἰών*,) but fire. The destruction of the first world by water had a deteriorating effect upon its climate, and no doubt beauty, &c., which may be inferred from the shortness of the life of mankind after the flood. On the contrary, the dissolution of our earth through fire will have a purifying effect upon it, and render it more healthy, so that men will again attain to the long lives of the antediluvians. (See Isa. lxv. 17–20.) For fire produces two effects on metal when exposed to its action. It consumes the dross, while it purifies the substance. This world, polluted as it is by sin, will have to undergo a purification; but will not be annihilated. Like fallen man himself, it will be new created. St John, in Rev. xxi. 1, "Saw a new heaven and a new earth: for the first heaven and the first earth were passed away." This entire new creation will take place after the general judgment, and the winding up of all things, recorded Rev. xx. 11–15, upon which the consummation of all things will follow, as beautifully described in Rev. xxi. and xxii.

Now, whatever proved a remedy against the common destruction at the time of the flood, will prove so at the judgment accompanying our Lord's second advent. As Noah's faith in God and enduring patience were specially tried among his unbelieving generation, so will many of God's people be tried both *before* and *at* the second coming of Christ. (Comp. Rev. vii. 14, in the original.) When John alludes to this trial and sifting of the Church, (Rev. xiii. 10, and xiv. 12,) he emphatically says, "Here is the patience and faith of the saints: here are they that keep the commandments of God, and the faith of Jesus." The beast, or the last and great Antichrist, will urge the observance of *his* commands, and demand faith in himself, to the exclusion of God the Father and the Son. (See 1 John ii. 22.) Now, by comparing Enoch's character, with what is enjoined upon us in the above passages, we shall find that patient endurance among great trials, and a living faith in God, distinguished him. And these

Digitized by Google

Christian graces are demanded of us. But in order that these graces may flourish and abound in us, we must have a lively apprehension of the great salvation which we have in Christ Jesus. As alluded to above, Enoch most evidently lived in expectation of the promised salvation, realising it by faith in God's promise. The same must we do. We are to "set our affection on things above"—even there where "Christ now is"—and to have "our conversation (πολίτευμα) in heaven." Again, as Enoch endured the hard speeches of ungodly sinners, among his ungodly generation, so must we be prepared to "take up our cross, and to follow Jesus." We cannot foresee what the Church of Christ may be called upon to endure, before the Lord will take her to Himself; but this we know, that "the Lord will not suffer us to be tempted above that which we are able; but will with the temptation make an end, that we are able to bear it." The secret of all true religion is, "abidance in Christ," or "walking with God," like Enoch. May it be said of every one who reads this paper, "He walked with God; and was not, for God took him!"

Art. IV.—NOTES ON THE BOOK OF GENESIS.

Chap. XVI.*

Ver. 1.—"Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar." Ver. 2.—"And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her, [*Heb.*, may be I shall be built up by her.]"

Scarce has the promise been given when the trial of faith comes. God has made a covenant which should have set all doubt to rest, however long the fulfilment of the promise might be delayed.

But delay comes in, and faith gives way. Unbelief suggests a method of its own, to remedy the apparent slackness in God to make good His promise. It will not trust God with the future, even when His oath has been given. It does not openly quarrel with God, or question His faithfulness; but it suggests that there is perhaps another way in which the promise may be fulfilled. There seems no prospect of the

* This chapter narrates what took place in the 86th year of Abram's life, the year following the covenant, recorded in the preceding chapter. It is this that gives special point to the narrative.

Digitized by Google

direct fulfilment; it suggests an indirect one, and proceeds to try it. Abram has no son by Sarai. May he not have it by another? It does not pause and say, this would not be like God; this would be a very indirect and unsatisfactory fulfilment. Nor does it reason—the child must be the son of the same race, and not a stranger; above all, not an Egyptian. Sarai casts her eye upon her Egyptian maid, and suggests the possibility of having seed through her!

Thus faith has given way. It does not give God credit for speaking the plain and simple truth concerning the seed. Nay, more, it began to murmur against God. Sarai comes to Abram, and in the fretful impatience of her unbelief that would not wait God's time, nor take God's way, says "Jehovah has shut me up from bearing." What! must God be thus blamed? If He has shut her up, why does she ask, Is there not a reason? Ought I not calmly to tarry His good time, seeing He who shuts can open, so that I do not need to resort to any crooked or questionable plan of getting a child in spite of Him? But she loses sight of Jehovah's purpose in the matter, and is bent only in attaining her end. He that believeth doth not make haste. In her failing of faith she did make haste. But in her haste she prospered not. She expected to be thus "built up" by Hagar's offspring. She knew not the evils which she was preparing for herself and her family in after-years. Unbelief always miscalculates and fails. Faith makes no calculations at all, but leaves these to God, and so never fails.

Ver. 2.—"And Abram hearkened to the voice of Sarai." Ver. 3.—"And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife." Ver 4.—"And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes."

As Adam yielded to Eve, so does Abram* to Sarai. He loses sight of the promise, and allows himself to be over-persuaded by Sarai. She suggests, he follows. Oh, how infectious is unbelief! How easily does it prevail against faith! Abram does not look at the sin, or the mistrust of God, or the going to Egypt for a seed. He does not see the wisdom of the flesh trying to accomplish God's purposes by ways of its own, in opposition to Him, and before His time. He argues, as Sarai does, "We have been ten long years in Canaan and

* The fathers in vain try to exculpate Abram. *Theodoret* excuses him on the ground of there being no written law. *Ambrose* says it was not *pecatum*, but *mysterium*. *Augustine* affirms that the narrative is to be taken *non solum historice ac proprie, sed etiam figurate ac prophetice.* Patristic morality was generally as poor as patristic doctrine.

Digitized by Google

have no child;" surely the promise must have another meaning, and we must take another mode of getting at its fulfilment. He has waited ten years, and he thinks he cannot wait longer. He forgets the oath and covenant made just last year. He will not leave the matter in the hands of God. He must take it into his own. He must do evil that good may come. He must go to Egypt for the fulfilment of the promise.

But their sin finds them out.* Unbelief meets with its reward. The wisdom of the flesh is found to be sorrow as well as foolishness. Hagar despises Sarai. The Egyptian handmaid slights the mother of the promised seed. Yet, had not Sarai wrought this evil for herself? She had thought herself wiser than God, and now she reaps what she hath sown. The fruit of unbelief is always sorrow. When the flesh intermeddles with God's plans or promises, seeking to bring them about more speedily, it not only fails to do the thing, but draws down calamity.

Ver. 5.—"And Sarai said unto Abram, My wrong be upon thee: † I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee."

She had led her husband into the sin, yet she is first to cast blame at him. She speaks hastily and foolishly,—forgetting her own share in the matter. So eager are we always to get rid of blame! We care little on whom it lights, provided we get quit of it ourselves. We will fling it upon the dearest, rather than bear it ourselves. We will lay it upon the most innocent rather than that it should be charged on us. Unwillingness to bear blame is a bad enough feature of character, but the reckless aspersion of others, in order to clear ourselves, is far worse. Yet, how common! Oh, pride and selfishness,—regardless of another's interests and character, mindful only of our own! How rash the words of Sarai; how untrue the charge! She blames her husband, yet adduces nothing that he had done! She is fretful, and angry, and petulant. Having begun with quarrelling against God, she ends with quarrelling against her husband. Nay, in the heat of her anger, she takes the name of God in vain, "the Lord

* "This punishment declareth what they gain that attempt anything against the Word of God."—*Bishop's Bible.*

† "I suffer wrong through thee."—*Coverdale.* "Thou dost me unright."—*Tyndale.* "Thou dost me wrong."—*Bishop's Bible.* "Inique agis contra me."—*Vulgate.* ἀδικουμαι ἐκ σου.—*Septuagint.* Literally it is, "My wrong is upon thee." Yet the more natural meaning of חֲמָסִי would be, "My violence or wrong," *i.e.*, the violence done by me, not to me, (Ps. vii. 16.) Only Jer. li. 35 resembles the one before us.

Digitized by Google

judge between me and thee;" as if she would say, "let a just God avenge my wrong upon thee." How terrible the imprecation; how fierce the spirit; how hasty and inconsiderate the language! And this was Sarai, whom an apostle presents to us as a pattern of a meek and quiet spirit, (1 Peter iii. 6,) and of whom he specially says in commendation, "She obeyed Abram, calling him lord." Alas, she had forgotten herself in the pique and passion of the hour! Smarting under Hagar's contempt, she had hastened to revenge herself upon her husband. Her temper is ruffled, her meekness is gone. She forgets what is due to herself, and what is due to her husband. She is hurried into unadvised words, and with strange blindness she vents her ill-nature upon the innocent instead of the guilty, forgetting her own share in the whole transaction. To what does not unbelief lead! It drags us from sin to sin. It begins with simple impatience; but it ends in angry words, in domestic broils, nay, in downright profanity; and all on the part of one whose quietness of spirit would have seemed to be a preservative against all such evils.

Ver. 6.—" But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face."

Abram hands over Hagar to Sarai's anger. He felt that Hagar was grievously in fault, and that she needed restraint. But possibly there is more in these words than this. They are a quiet reproof to Sarai for the spirit she had shewn, and the indiscreet hastiness with which she had cast the blame on him. "What have I done? or what way have I deserved this assault? If Hagar has spoken contemptuously of thee, deal with her; but do not thus seek to revenge yourself on me." A simple and dignified rebuke,—reminding Sarai how, in the heat of her spirit, she had stepped out of her position, as well as left her meekness behind her. Sarai acts but too vigorously upon the hint thus given. She hastens to avenge herself on her ill-mannered and haughty handmaid. She dealt hardly with her, or sorely afflicted her. Hagar had lifted herself unduly up; Sarai treads her unduly down. Ah, it is revenge that is here! The *woman* has been slighted, and she cannot forgive the wrong! The fruitful womb is triumphing over the barren; and an injury like this is hard to overlook. Thus, unbelief goes on adding sin to sin,—furnishing sorrow upon sorrow for days and years to come.

Hagar flies. She is too proud to yield. She is the fruitful mother, and will she submit to be thus maltreated by the

Digitized by Google

unfruitful, specially when it was by the suggestion of the latter that matters had come to be what they were? She feels herself doubly wronged, and she has not learned to submit. Ah, is it wonderful that she should be proud, when her mistress is revengeful? Is it wonderful that Hagar should give way to disobedience, when Sarai has so forgotten her character both as woman and a saint? And what has unbelief gained by its haste? What has the wisdom of the flesh effected by its determination to take God's matters into its own hands, and to work them out in its own way? How false the position in which they have placed each member of this family! It is no longer like a household of faith, or a family of love. All is discord and disorder. And what a specimen of character to Hagar the Egyptian is this conduct of Sarai! Is this the child of God, the mother of the promised seed? What can Hagar think of Sarai's God, if she takes her ideas of Him from Sarai's words and deeds?

Ver. 7.—"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur."

Hagar wanders southward. She turns her steps towards her native land, for "the fountain in the way to Shur" must have lain in the direction of Egypt.* Forced to flee from Canaan, Egypt seems her only refuge. She is now running back to that country whence she had come out. She had left it for the land of Abram. She had left it in sympathy with Abram and Sarai, and because of her faith in Abram's and in Sarai's God. Her return to it is partly the result of her own petulance, and partly of her mistress's unkindness. The root of the whole is unbelief, or which is the same thing, confidence in the flesh, and concession to its suggestions. Thus do we find Hagar on her way back to Egypt, and this the result of sin in a child of God! How many Hagars have been driven back to the world, not almost, but altogether by the sins of God's saints. Inquiry has been stifled and anxiety quenched, by the unkindness of a believing master, or neighbour, or friend! What a reason for consistency, and for holding fast the position into which faith brings us, in spite of the flesh, and in opposition to the whispers of unbelief!

Wearied with the long way and the hot sand, and the unsparing sun, she throws herself down by the first fountain, the thoughts of her own sin oppressing her, and adding to the bitterness of these outward sorrows.

Seated here, the angel of the Lord finds her; not by chance, but in careful love that has been watching over her path, and

* See chap. xxv. 18; also Exod. xv. 22; 1 Sam. xv. 7.

Digitized by Google

while leaving her for a little to taste the evil of sin, goes after her to save her from death, and from what might be worse than death, return to the evil ways of her native land. He who finds her is "the Angel Jehovah,"—the same who in after-ages Himself sat wearied by the well of Jacob, and was found by the poor Samaritan,—the same who came down from His Father's bosom to seek and to save that which was lost.* How many backsliding saints has the same Angel found, sitting at some desert fountain, trying there to quench their thirst, and to quiet their conscience!—but in vain.

Ver. 8.—"And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai."

The questions "whence" and "whither" are not questions for information, but for touching the conscience of the flying handmaid. They would remind her of her sin,—of the home she had left, which, with all its discomforts, was still the home of faith,—and of the evil land to which she was now on her way. Simple questions, but fitted to pierce the conscience and to rebuke the hasty flight of the sinning Hagar. Short words, yet like those of the same Angel at Jacob's well, "Go, call thy husband and come hither," most suited to the case, and spoken so as once to suggest the thought, "He who speaks them knows all that ever I did." One glance of God into our hearts makes us feel the hopelessness of concealing anything from Him. The thing on which that glance casts its light may be a small one; but the vividness of the light, the way in which it is cast in upon us, and the power which it possesses of lighting up the whole soul,—all convince us in a moment of the impossibility of wrapping up anything in the darkness of our hearts, so as to hide it from His eye. We are compelled to be frank and open. So, Hagar answers, "I flee from the face of my mistress Sarai." She does not hide her doings, nor pretend a worthy errand. She does not excuse herself, nor pretend that she was free to do as she pleased. She still calls Sarai, "Mistress." The Angel, to remind her of her duty and disobedience, had addressed her by name as "Sarai's maid," and she responds to the address; nor does she add anything in self-defence, save what is perhaps implied in her answer, that she was obliged to flee by the treatment which she had received.

* There is sufficient proof in the passage itself, to shew that this was no created Angel,—but the Angel of the covenant,—Jehovah himself. But it is well to turn to some other passages, where the expression occurs:—chap. xxii. 11; Exod. xiv. 19; Judges ii. 1-4, vi. 11-22, xiii. 3-16, 20.

Digitized by Google

Here God speaks to servants. No unkindness can alter your duty of obedience, or justify you in being either uncivil or rebellious,—in giving a rude answer, or in throwing up your place in some hasty mood, and so casting off the yoke, like Hagar, or in trying to revenge yourselves by neglect of your duty, or sullenness in performing it. If you are what we shall find that Hagar, with all her faults, was,—a fearer of God,—then you are specially called upon to glorify Him in such circumstances, and to shew how a Christian can act and speak, even under harshness, or perhaps injustice.

Ver. 9.—**"And the angel of the Lord said unto her, Return to thy mistress, and submit thyself to her hands."** *

How carefully is the name, "Angel of Jehovah," given once and again to this glorious One, as if to prevent us mistaking Him, or supposing Him to be merely some common angel! He speaks to Hagar again; and He speaks "as one that had authority," (Matt. vii. 29.) He speaks, too, in His own name, and not as some mere messenger. He reminds her that Sarai is still her mistress, and that it is vain, in the sight of God, to think of casting off her yoke, whatever it might be in the sight of men. His commands are all compressed in these two words, "return, submit." She must give up the thoughts of Egypt; she must retrace her steps; she must change her deportment to her mistress,—not exulting over her because of the barrenness of her womb, nor rebelling against her because of her unkindness. For Sarai is still above her; far above her, not merely as her mistress, but as the mother of the promised seed—the free mother of the free-born son.

Thus God speaks to the backsliding saint,—return, submit. Be not proud. Do not refuse to stoop. Go back the way that thou camest, submit thyself again to that righteousness which thou wert on the point of spurning,—take on again that yoke which is easy, and that burden which is light. Lose not a moment. Thou hast gone too far already. Another hour's wandering in the desert, and thou hast lost thy way, or hast sunk down in death, consumed with thirst, and scorched by wasting heat.

Ver. 10.—**"And the angel of the Lord said unto her, I will multiply thy seed**

---

* In the Hebrew the word, "submit thyself," is the same word as in verse 6, "dealt hardly with her,"—the former the Hithpael, the latter the Piel of עָנָה to humble or afflict. "Submit thyself," that is, put thyself under the hard usage again. An old commentator (Malvenda) says the use of the Hithpael implies "humble thyself greatly."

Digitized by Google

exceedingly, [*Heb.*, multiplying I will multiply,] that it shall not be numbered for multitude." *

Again the name, Angel of the Lord, is repeated. This is worth noticing. Again He speaks in His own name and right, as one having authority, not only to speak, but to work. He has power to open and to close the womb.† He speaks too as entirely sovereign, either in giving or withholding seed. He makes Sarai barren and Hagar fruitful. Nay, in so far as fruitfulness is concerned, He gives Hagar Abram's blessing; for these are the very words in which Abram is promised a seed. Bondmaid as she is, she is to have an offspring too mighty to be numbered. Thus He cheers and comforts her, even while enjoining submission, and compelling return to her hard service. He mingles goodness and severity. He speaks in tender mercy, even while He reproves. He lifts the veil from her future, and shews her honour in store for her, that shall be more than a compensation for present servitude and sorrow.

Look forward, saint; what a future is thine! Thou art not, it is true, a bondsman, nor the son of a bondwoman, but still thou hast hard service here, as well as sore tribulation to undergo. But, see, the glory is coming! The kingdom is at hand! Shrink not from the weariness here. Flee not from thy lot as if it were too hard to be borne. Take it as it is. It will soon be over; nay, exchanged for glory and gladness. Thou art lonely perhaps, like Hagar in the desert; thou shalt soon be in the midst of the great multitude that no man can number. Gird up thy loins and hasten forward. The rest is yonder. A few years at most will bring thee to it. And when it is reached, it will more than make up for all.

Ver. 11.—"And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction."

This is the fourth time, within five verses, that the name, "Angel of the Lord," is given; evidently for the purpose of directing attention to this mysterious Being, who, though not unknown before, was from this time to come more fully into view in connexion with Israel and with the Church of God.

* This last clause finely illustrates the brevity of the Hebrew in comparison with all other languages. Three words express it: וְלֹא יִסָּפֵר מֵרֹב Even the Greek has to double the number of words, *και ὀυκ ἀριθμηθησεται ὑπο τοῦ πληθος.*

† The reader will call to mind Rachel's complaint, "Give me children or I die," and Jacob's answer, "Am I in God's stead, who hath withheld from thee the fruit of the womb?"—Gen. xxx. 1-2; see also 1 Sam. ii. 5-7.

Digitized by Google

Again and again does He appear, age after age, in different forms, but still maintaining the same superhuman character, and invested with the same divine authority and glory. This mighty angel announces to Hagar the birth of a son, as a matter of consolation, and as a pledge that God had not forsaken her. Nay, as if to confirm this consolation, she is enjoined to call her child Ishmael, because Jehovah has heard her affliction.* "Surely His tender mercies are over all His works;" He "knoweth our frame, and remembers that we are dust." How He loves to cheer and comfort! What words of peace He has even for His most wayward children!

Ver. 12.—"And he will be a wild man, [*Heb.*, a wild-ass man;] his hand will be against every man, and every man's hand against him; and [or *yet*] he shall dwell [or *tabernacle*] in the presence of all his brethren."

Ishmael is to be "a wild-ass man."† He is not merely to be "wild," but to possess that peculiar kind of untamed self-will, and wandering liberty, which the wild ass possesses. His was to be a roving, roaming, unsettled life; and his place of abode, or ever-shifting tent-pitching, was to be the wilderness. The best illustration of the expression is in Job xxxix. 5–8; "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing."

Free and uncontrollable in his ways, he is to be at perpetual warfare with all around. Contention, war, plunder, these make up the life of the Ishmaelite. This son of the bond-woman has the fullest range of what man calls freedom; yet is he not free. For only they are free who serve Jehovah, as said the Angel of the covenant, when He came to dwell on earth,—"If the Son make you free, ye shall be free indeed."

"He is the freeman whom the truth makes free,
And all are slaves besides."

---

* *Ishmael*—"God hath heard." The inspired interpretation follows—"Jehovah hath listened to thy affliction." It is still the same Hebrew word as "dealt hardly" and "submit thyself," verses 6 and 9. On the name, Ishmael, an old commentator remarks, "A good name, and a good reason; but a bad child."—*Hughes.*

† He is to be "the wild ass of man," פֶּרֶא אָדָם or the "wild-ass man." *Ferus homo,* says the Vulgate; ἀγροικος ἀνθρωπος, says the Sept. "Fierce and cruel as the wild ass," says the Notes of the "Bishop's Bible." Truly has the story of the Arabian races exemplified this. The Bedoueen at this day is a true Ishmaelite,—"a wild-ass man,"—or as James Montgomery expresses it, "Arabia's desert-ranger."

Digitized by Google

Yet, fierce and unbrotherly as the Ishmaelite was to be, he sits down and pitches his tent in the presence of his brethren. The other posterity of Abram are constrained to leave him alone. They may dislike him, but they stand in awe of him. The bondwoman's offspring is to defy them all; and so his peculiar position is to remind them perpetually, in all ages, of their father's sin and their mother's harshness to her Egyptian maid. Ah, how far down the slopes of time does sin extend itself! How endless the circles which it raises in the lake! How surely does it rear for itself monuments of its evil, to the latest generation! Upwards of three thousand years have gone by, yet there, in these Arabian deserts, to this hour, are the fruits of Abram's unbelief, and Sarai's severity! O sin, sin! how unquenchable is the faintest spark which thou hast ever kindled!

Ver. 13.—"And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" Ver. 14.—"Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered."*

Here it is said that it was "Jehovah" who spoke to her, shewing us that the "Angel of Jehovah" and "Jehovah" are one. This is the statement of the writer; or rather, we should say, of the Holy Spirit. But Hagar, at the time, felt the same. She felt that it was no creature that was speaking to her. It was Jehovah himself, in the form of a man, looking at her with human eyes, and speaking to her with human lips. And she calls His name, "Thou God seest me." As Jacob at Bethel speaks of God as specially his God, because of what had there passed between them, so Hagar does here, as though she had said, "Lord, Thou hast looked on me, and I have looked on Thee, face to face, eye to eye; henceforth will I call Thee by this name, Thou God seest me, for in my loneliness Thou hast sought and found me, pitying my uneasiness, and comforting me in my sadness; by this name Thou shalt henceforth be known and confessed by me." Accordingly, she names the desert-fountain by this special name, to commemorate the scene, "The well of the Living One who has looked on me." This well, the historian takes special pains to tell us, is between Kadesh and Bered—marking out the spot for after-generations, as Jacob marked Bethel, as Samuel marked Ebenezer, as Joshua marked Gilgal. To have seen God, and to have been seen by Him, were things never to be forgotten.

* We may mark a few instances of this name-giving to places:—Ch. xxi. 31, xxviii. 19; Exod. xvii. 7, 15; 1 Sam. vii. 12; 2 Sam. v. 20; Judges, xv. 19.

Digitized by Google

The place remained hallowed in her memory. And we know that the chief joy of the New Jerusalem is that "they shall see His face," (Rev. xxii. 4.) Child of God! Remember the visits of thy God to thee. Treasure them up like gold. They are not likely to be "few and far between," as men say that angels' visits are. They are many and oft. Walk humbly and confidingly, and they will increase in number and in blessedness. Thou shalt have many a desert-well—many a joy in thy loneliness and grief. Thou shalt see Him, and He will look on thee. Thy fellowship shall be with Him; and what thou seest of Him here shall be the earnest of the day and of the city, when thou shalt stand before Him and see Him, face to face in His glory.

Ver. 15.—"And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael." Ver. 16.—"And Abram was fourscore and six years old when Hagar bare Ishmael to Abram." *

Jehovah's promise to Hagar fails not. The bondmaid gets a son; and Abram gives him the name which the angel had spoken of to Hagar, and which doubtless she had spoken of to Abram. It is in Abram's eighty-sixth year that this child is born. He is the son of his old age; yet not the seed of promise, nor the child of faith, nor the heir of the inheritance. He has waited long, and yet the seed has not come. He has tried to get it in another way. He has sought counsel of the flesh, and yielded to unbelief, and he has obtained a son! But the fulfilment of the promise is not yet. He has "made haste;" but his haste has only brought evil upon himself. Nay, and may we not say that it was as the penalty of unbelief, the rebuke of the wisdom of the flesh, as well as for the further trial of his faith, that he is doomed to wait other fourteen years? He is eighty-six years old; yet he is not "dead" enough for God to glorify Himself by, in giving him a son. He and Sarai must yet be more thoroughly dead, that it may be seen that the flesh has nothing to do with the promises of God. These He keeps in His own hand, and fulfils them in His own due time. Nay, and He oftentimes delays their fulfilment long, not only to try faith, but also to make it quite plain that with that fulfilment the flesh had nothing to do. God was alone the fulfiller of the promise, the doer of the thing to which the promise had pointed so long. How little we gain,—how much we lose by not thoroughly trusting God! How useless, nay, how perilous to betake ourselves to the

* When he came to Canaan he was seventy-five, (chap. xii. 4,) and he had been ten years there when he took Hagar; so that he was now eighty-six. But he has yet to wait fourteen years before he gets the promised son.

Digitized by Google

resources of our own wisdom, and to attempt to hasten on the purposes or promises of God by devices of our foolish hearts! Let us wait God's time. Let us not stumble either at delays or difficulties. Let us leave God to bring to pass the plans of His own infinite wisdom, by His own most fitting means, in His own most perfect season, and in His own best and most blessed way.

Art. V.—"THE KINGDOM OF HEAVEN."

The Word of God invites us to a heavenly inheritance, "reserved in heaven for you who are kept by the power of God through faith [in Christ] unto salvation, ready to be revealed in the last time," (1 Pet. i. 4, 5.)

Let us "search the Scriptures," (John v. 39,) that we may know what we ought to believe concerning "the kingdom of God" in *both* its callings, heavenly and earthly.

"The kingdom of heaven," or "of God," which Christ will set up at His second advent, will consist of two parts or spheres.

1*st*, The heavenly city, "New Jerusalem," (Rev. xxi.,) which will be the dwelling-place (John xiv. 2, 3) of Christ and His Church, the Bride, for ever and ever; which will come "down from God out of heaven," and remain "eternal in the [new] heavens," (2 Cor. v. 1,) shining like a sun over the regenerated earth below. For proof of this, (Isa. iv. 5, lx. 1–19,) "the nations of them that are saved shall walk in the light of it," (Rev. xxi. 3, 24.)

2*d*, The new earth, or this world regenerated by fire, (2 Pet. iii. 1–13. See also Isa. lxv. 17; and Rev. xxi 1.)

Abraham looked for the heavenly city, (Heb. xi. 10–16,) and it is promised to his spiritual children of the "heavenly calling," (Heb. iii. 1.)

But God gave unconditional and everlasting promises to Abraham for his natural seed—the land of Canaan for ever and ever, (Gen. xii. 2, 3, xiii. 14–17, xvii. 7, 8.) God's word cannot be broken, notwithstanding the stiff-necked rebellion of His chosen people. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," (Rom. xv. 8.)

Though the unbelieving Jewish nation is "cast off" for a time, (Rom. ii. 2,) for national sin, that of crucifying their Messiah, and blaspheming the Holy Ghost, (Acts xviii. 6, xiii.

Digitized by Google

45, 46.) The Jews are only cast off and dispersed, at Gentile distance from God, till the Redeemer comes to Zion, (Isa. lix. 20; Rom. xi. 26,) and then " all Israel shall be saved." " For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer," (Isa. liv. 7, 8.) " For the mountains shall depart, and the hills be removed, [Rev. vi. 14;] but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," (Isa. liv. 10.) And as the earth when regenerated will last for ever, (Eccles. i. 4; Ps. cix. 98, lxxviii. 69, xcvi. 10, xciii. 1, xxiv. 1, 2,) God's eternal promises to the Jews as a nation will be faithfully performed upon it.

" Israel shall be saved with an everlasting salvation, world without end," (Isa. xlv. 17.)

" This people have I formed for myself; they shall shew forth my praise," (Isa. xliii. 21.)

Because the Jews, as a nation, have never done this, all this blessing and praise is yet future, (Ps. lxv. 1, 2.)

On the new earth, Israel will be the first of nations, (Mic. iv. 7, 8; Isa. lxi. 9; Mic. v. 7, 8.)

Then the Jews will be sent as missionaries to all other nations, (Isa. lxvi. 19,) " to make known to the sons of men His mighty acts, [in taking His kingdom,] and the glorious majesty of His kingdom," (Ps. cxlv. 12, 13, xcvi. 10.) Then " all the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations," (Ps. xxii. 27, 28; compare with Isa. ix. 6, 7; Rev. xi. 15.)

Till then an election is gathering out, by the word, from among the nations into Christ's invisible Church above, (Heb. xii. 22, 23.)

" In the dispensation of the fulness of times," (Eph. i. 10–14,) when Christ comes again to restore " all things," (Acts iii. 19–21,) and to take to Himself " the purchased possession," He will " gather together in *one* all things in Christ, both which are in *heaven*, and which are on *earth*:" for He is the one Lord Jehovah, (Phil. ii. 9, 10,) who is to be worshipped by all people.

This is the one " kingdom of heaven," in its two spheres, that we pray for every time we say the Lord's prayer; and in it God's will will be done as perfectly as it is now done in heaven, (Matt. vi. 10, 13.)

Digitized by Google

When Christ has set up His throne (Rev. xxii. 3, 5; Ps. ciii. 19) in the new heavens, and is reigning there for ever and ever with His redeemed Church, the risen saints, (1 Thess. iv. 16, 17,) " over His ancients gloriously," (Isa. xxiv. 23,) the Jews, His *glory* will be such that the world shall "know," that is, shall be converted. See John xvii. 20-24.

The Lord will not *so* reign for only a thousand years, as some people teach; but " of His kingdom there shall be no end," as the Bible teaches in every part. See Luke i. 33; Dan. ii. 44, vii. 37; Isa. ix. 6, 7; Ps. cxlvi. 10.

" The restitution of all things" at Christ's coming is clearly taught in Acts iii. 19-21. He is to remain in His glorified human nature, where He now is, at the right hand of the throne of God the Father, (Rev. iii. 21,) *until* He comes to take His own throne, (Luke i. 32,) and put all His enemies under His feet, (Ps. cx. 1.)

We should observe from Acts iii. 19-21; Hos. v. 15, vi. 1, that a portion of the Jews must repent before the Lord comes. The passage in Acts iii. should be translated thus:—" Repent ye therefore, and be converted, that your sins may be blotted out, *that* the times of refreshing *may* come from the presence of the Lord."

The first sign of the Lord's coming will be the partial restoration of the Jews into their own land; gathered in wrath, (Ezek. xxii. 19-22,) and unbelief, (Isa. x. 6,) to endure their last and worst tribulation, (Matt. xxiv. 21, 22,) during which one-third will repent and be saved, (Zech. xiii. 8, 9; Joel ii. 32.)

The ten lost tribes of Israel will be restored after the Messiah's second advent, and after they begin to *seek* for Him, (Deut. iv. 29-31, xxx. 1-5.)

Is it not therefore our duty to " pray for the peace of Jerusalem," (Ps. cxxii. 6,) and to give the Lord " no rest, till He make Jerusalem a praise in the earth?" (Isa. lxii. 7.)

"Wherefore, beloved, seeing that ye look for . . . new heavens and a new earth, wherein dwelleth righteousness," what manner of people should ye be in all holy conversation and godliness?"

Washed in the blood of the Lamb of God, which cleanseth from all sin, may you " grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen," (2 Pet. iii. 11-18.)

Digitized by Google

Art. VI.—ISRAEL, SPIRITUAL AND LITERAL.

We are very well aware that there is a system of the future, entertained by many in different ecclesiastical connexions, which teaches that all the promises referring to the Jews have either been fulfilled in their past history or apply only to the *spiritual* seed of Abraham, inclusive of converted Gentiles as well as Jews. It is a system which lays great stress upon *the spiritual Israel,* and endeavours to sustain its application of the Scriptures on the principle that the Old Testament must be ruled by the New, and that such texts as, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," as well as the manner in which certain passages (such as Isa. liv. 1; Jer. xxxi. 31-34) are applied in the New Testament, furnish ample warrant for such interpretation throughout. That we have very little sympathy with it, may be easily inferred. We have many difficulties in the way of receiving it, and many objections to its methods of dealing with the Scriptures. Some of these have appeared in the course of previous articles; but we will state our objections in a more direct and connected form.

1. It is inconsistent with itself. It interprets some passages of unfulfilled prophecy literally, and others only spiritually and figuratively. It affixes a literal meaning to Rev. xx. 1-6, and a sort of figurative meaning to Rev. xx. 8, 9, and spiritualises large portions of Zech. xiv. Again, it makes Ezek. xxxvii. partly literal, and cannot at all get through with the last chapters of Isaiah. It takes the announcements of the Saviour's advent, and the resurrection of the saints, to be literal; and the declarations that Christ will reign over the house of Jacob for ever, (Luke i. 33,) and that the kingdoms of this world shall be His kingdoms, (Rev. xi. 15,) it will only accept with a gloss of spiritualising. By what authority can an expositor thus deal with the sacred record? Such a system, in our view, lacks coherence and consistency, and is overthrown by some of its own principles.

2. It seems to us to evince great want of sympathy with God and His plans, in the impatience which it exhibits with reference to the Jew, and his claims and prospects. The noblest of God's saints were Jews. All God's Book was written by Jews. Christ himself was a Jew. And the greater part of revelation appertains to the Jews, (Rom ix. 1-5.) But this system excludes them from nearly everything but threatenings and judgment. God singles them out as the objects of

special mercies when His judgments are abroad upon the nations, (Jer. xxx.,) but this system singles them out as the most execrable and hopeless of all people. It says that God has cast them off, that He will remember them no more, that His covenant with them is for ever broken, and says it in the face of such passages as Isa. xlix. 16, 17; Jer. xxxiii. 19-26; Hos. ix. 8-9; Rom. xi. 1, 2; Ezek. xxxvi. 8-38, xxxvii. 21-28; Amos ix. 11-15; Micah ii. 13; and many more of similar import. It makes God's wonderful providence in preserving them distinct for so many ages, and their present rapid rising to places of power and influence in the world, and the hopes which have lived in them through the wintry gloom that has been upon them for eighteen centuries, all pass for nothing. Read Lev. xxvi. 41, 45, and Micah vii. 15-20, and see whether such a system is not strangely at variance with the heart and purpose of God in this particular.

3. It is a system to which the greater part of God's Word seems more of a burden than a help. There cannot be a more reliable proof of the faultiness of a system than this fact, that it can get on better with a few texts than with the whole Bible. There must be willingness to take God's Word in its plain literal meaning, and to take *all* of it, without mutilation, and without putting it upon the rack to force it into conformity to system, or it might as well be thrown aside altogether. In looking at the expositions of prophecy given by those who deny the restoration of the Jews, the universal kingdom, and administrations of grace subsequent to the second advent, we have been struck with their unnatural and forced appearance, and with nothing more than the ill-at-ease and impatient tone of the writers in disposing of the texts on which we rely. There is something in the mere temper evinced which shews us that it is not right.

4. It is a system which sanctions a method of interpretation which, if generally applied, would undermine every truth of Scripture. If we may dispose of all the prophecies relating to the Jews as a distinct people by a certain system of spiritualising, what is to hinder from making a similar disposition of other great predictions? Indeed, what truth of Scripture is safe, if its plain texts may be muzzled with figures and tropes and searchings for meanings not in the direct significations of the words that compose them? In this way some have arrived at the conclusion that sinners are nowhere in Scripture invited to salvation. In vain do we point them to numerous passages of the Divine Word; they have weighed them all in the balances of system, and we are calmly told that God

Digitized by Google

does not mean what He seems in the plainest manner to say. Others, going still further from truth, declare that the Bible contains no testimony to the Godhead of Christ. We refer them to direct texts; but they have their system ready to bridle the words of the Holy Ghost, and to turn them whithersoever they will. We do not charge the advocates of the system with reference to which these remarks have been framed, with the advocacy of such fundamental heresies; but the manner in which they dispose of our texts for the return of the Jews and the continuation of *nations* in the new dispensation, does sanction the method of spiritualisers and of rationalistic perversion of the sacred oracles.

5. This system also seems to cut away from redemption itself some of its highest glories. It secures the salvation of an elect Church, but there it stops. The jewel of the race is destroyed, and all that Christ gets is a few splinters picked up out of the general ruin. It considers the advent at hand, when all further increase of the number of the saved is to be for ever cut off; which would give to the devil by far the largest portion of those who have been allowed to live to years of maturity and choice, and presents the Saviour as, after all, outdone by the great destroyer! It says that all the saints shall reign on the earth; but having secured its *kings* and rulers, it strips the world of all other population, and leaves those kings *without subjects!* It promises a restoration of the Paradisiac state, but divests that state of some of its most important elements, separating man from the earthly form of life, and repealing the great command which was upon our first parents in their innocence, "Be fruitful, and multiply, and replenish the earth," (Gen. i. 28; compare also 1 Tim. ii. 15.) It agrees that the transfiguration on the mount was a picture of the completed kingdom, Moses representing the resurrected saints, and Elijah the translated saints; but it excludes the larger class from the picture, and refuses to let Peter, James, and John, *in the flesh*, represent anybody! We believe, on the other hand, that redemption applies to the race, *as such;* that God's purposes are, to fill the earth with a holy population, over whom Christ and His saints (saved prior to the second advent, and in the resurrection form of being) shall reign; and that those who are lost meanwhile, in comparison with the unceasing generations of the saved nations, shall only be as the few slain in the battle which gives the field to Christ, to be retained by Him and His for ever and ever.

Digitized by Google

Art. VII.—THE COMING OF THE SON OF MAN.*

This phrase, often occurring in our Lord's great prophecy in Matt. 24th and 25th chapters, demands special notice; because, in our judgment, the errors of post-millenarians have been long bolstered by an interpretation put upon it wholly unwarranted by the Word of God. "The coming of the Son of Man," we have been taught to believe, has a threefold meaning, though not so indicated by the text. One of these is the *figurative* coming, at the destruction of Jerusalem; another is the *spiritual* coming, at the beginning of the millennium; another is the *personal* coming, after that period has elapsed, and the judgment shall issue in the fiery annihilation of our planet. The first and second we have often demonstrated to be untenable by the rules of interpretation, admitted as the only reliable ones, by which correct interpretation can be had. We have produced passages of Scripture *in extenso,* professedly given to enlighten the Church on this specific point; passages destitute of figures of speech; passages written with such plain, prosaic directness that they cannot be turned away from their obvious meaning, except by an exegesis that is fatal to the Bible as a revelation from God. We now proceed to prove the last opinion equally fallacious, by shewing that the phrase in question can have but one meaning, and that its fulfilment must be at the opening, and not the close, of the millennial era.

We all glory in the doctrine of the Incarnation. Christ is "God, manifest in the flesh." Jesus is Man, "in whom dwells the fulness of the Godhead bodily." Now, the word translated "coming" (*parousia*) is never applied to our Saviour as God; but is predicated of Him as Man. We must keep this in view, because the same phraseology is not descriptive of both natures in our Redeemer; and if we would avoid an error which is the opposite extreme of Unitarianism, we must never be afraid to speak of Him as a Man. We can never, indeed, be too jealous of His Divine nature, but we must never allow this feeling to push His humanity in the background of our regard. Both are equally prominent in the Scriptures, and both must be present to our minds when we think and speak of Him. "Our great God and Saviour Jesus Christ" is also "*that man* whom God hath ordained to judge the world in righteousness." That man who ascended to heaven is to come back to this earth, in the same manner as He

* From an American Journal.

Digitized by Google

went away, (Acts i. 11;) and we are told when He comes again, He will come to the *very place* whence He departed, (Zech. xiv. 4.) The latter will be a literal fact, just as real as the former. Now, we think we shall prove, if language can prove anything, that no other "coming of the Son of Man" is spoken of in the New Testament. We aver that this phrase must mean His bodily presence always, and His spiritual coming never.

1st, Because there is no more sense in the spiritual coming of a man than there is in the bodily coming of a spirit. Both are equally contradictions and absurd.

2d, Because the word "coming," if applied to a spiritual or providential movement, must always be used in a metaphorical sense; which sense can never be applied to the coming of a man.

3d, Because the original term descriptive of our Lord's second coming, (*parousia*,) always means PERSONAL PRESENCE, and never means anything else; so that the word "coming" is a correct translation only as it is descriptive of personal presence; it is an indirect, because an inferential, signification. Now for the proof.

2 Cor. x. 10, "For his letters, say they, are weighty and powerful; but his bodily presence [*parousia*] is weak." It is manifest that "coming" would not be a proper translation.

Phil. ii. 12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, [*parousia*,] but now much more in my absence, work out your own salvation," &c. "Coming" would not be allowable in this connexion.

1 Thess. ii. 19, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? [*parousia.*]" This is a very strong passage where *parousia* is intensified by *emprosthen.*

1 Cor. xvi. 17, "I am glad of the coming [*parousia*] of Stephanus and Fortunatus and Achaicus."

2 Cor. vii. 6, "Nevertheless God, that comforteth those that are cast down, comforted us by the coming [*parousia*] of Titus."

Phil. i. 26, "That your rejoicing may be more abundant in Jesus Christ for me by my coming [*parousia*] to you again."

These texts fix the sense of this term so precisely, that there can be no mistake as to its proper meaning; and when it is used to explain what is meant by the coming of the Son of Man, it must have this meaning, and no other, unless we are informed of a peculiar sense. But no such information is given.

Digitized by Google

Matt. xxiv. 3, "Tell us, what shall be the sign of thy coming? [*parousia.*]" When the disciples asked this question, it cannot be doubted that they meant the personal presence of Christ, nor have we the least intimation that they ever attached any other meaning to the term. In His answer, if our Lord had employed it in any instance to signify a different thing, beyond all doubt common honesty—pardon the expression—would have prompted Him to tell them of such peculiar use; but He did no such thing. What did He say? "As the lightning cometh out of the east, and shineth even unto the west; so shall the coming [*parousia*] of the Son of Man be." The very comparison, we must see, prohibits any other sense than that of personal presence. Again He says: "But as the days of Noe were, so shall also the coming [*parousia*] of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming [*parousia*] of the Son of Man be. . . . . Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

In their exposition of this prophetical discourse, our post-millenarian brethren tell us that this coming refers to the *figurative* coming of Christ to effect the destruction of Jerusalem, and then slides into the natural meaning of personal presence at the day of judgment! But where is the proof of this? Not a syllable fell from the lips of Christ to shew that in any instance He used this word in a peculiar sense. Is it not then amazing that such a statement could ever have been made without some show of Divine authority, much more that it could ever have gained the acquiescence of expositors who are not slow or inapt to subject every word to the rigid laws of language? Is it not strange that for so long a time it should have gained the general consent of good men, who are very far from supposing that Christ misled His inquiring disciples in the smallest particular? There is no way of accounting for it, but by the dominion of prepossessions and the tyranny of prejudice. Throughout this discourse, the explanatory language of Christ must lead us to take the "*parousia* of the Son of Man," in every instance, to mean personal presence.

To make this doubly sure, let us turn to the Epistles. The mother of the following texts, beyond all doubt, is the phrase in question:—1 Cor. xv. 23, "Afterward they that are Christ's at his coming, [*parousia.*]" So in 1 Thess. ii. 19, iii. 13, iv. 15; 2 Thess. ii. 1, 8; James v. 7, 8; 2 Peter i. 16;

Digitized by Google

1 John ii. 28. In all these passages—and there are no others in which *parousia* is used—reference is had, confessedly on all hands, to Christ's literal coming at the second advent. Our brethren tell us, that "the coming of the Son of Man," is a phrase used to denote various events. This we deny, and call for proof. We have referred to all the passages in the Epistles where this coming is used. They all are connected with the subject of the final consummation. There is no dispute here. Proof, our brethren may think they have, but if they will only attempt formally to shew where the "*parousia* of the Son of Man" may be, by the context, consistently shewn to bear the meaning of a figurative or a spiritual coming, we think they will give it up in despair. By our quotations we have shewn that this phrase has but one fixed and constant use by Christ; and that in the same sense of this *mother* phrase, the apostles have as constantly connected the coming of the Lord with the "times of restitution," beyond the beginning of which, the heavens cannot hold the Son of Man. If there were an exceptional case, it would be necessary, for clear reasons, that the Spirit should notify us of special usage. Has He done so? No. Where, then, is the proof for the figurative or the spiritual coming of the Son of Man? Nowhere. Not another event, besides His personal coming, can be shewn to be covered by the phrase in question.

Now, we do not mean to deny that Christ is present with the Church by the Holy Spirit. When He ascended, in the further discharge of His official work, the Holy Spirit descended to the discharge of His, as the Comforter. This vicegerent came to prevent that state of *orphanage* to which the people of God would have been abandoned, had there been no temporary substitute for the personal presence of their Lord. By the Spirit, therefore, wherever even two or three are met in His name, there Christ is representatively present, to bless them. *Facit per alium facit per se.* But the spiritual coming of Christ, and the coming of Christ by His Spirit, are not identical propositions. The former we do not believe in, otherwise we should believe in consubstantiation; the latter, we do. The former, like the alleged figurative coming, is we think a great and unfortunate misunderstanding of Divine truth; the latter is everywhere in the New Testament, and by every Christian recognised as a most beneficent bestowment of God. Christ, as the Son of God, is the administrator of Providence, for all power in heaven and earth is His, and therefore His providential visitations, either for judgment or for mercy, are metaphorically represented in Revelation as a coming to the

Digitized by Google

churches of Ephesus, Pergamos, and Sardis; but this is quite a different thing from the *parousia* of the SON of MAN.

That the millennium, described by the spirit of prophecy, is still in the future, all history proves. Never has such an era occurred on earth, carrying grace, mercy, and peace to all its inhabitants. This is admitted. By the testimony of our Lord, persecutions and all varieties of moral disorder and physical unhappiness and unrest shall prevail until He comes. When He comes, the event shall be made known by a startling appearance. "Then shall appear the SIGN of the Son of Man in the heaven," by which we suppose must be meant the Son of Man himself, for a while stationary there, that every eye may see Him. The *sign* of Jonah the prophet meant Jonah himself in a peculiar position. The *sign* of circumcision, was circumcision as a sign of something else. So the sign of the Son of Man in heaven, will be the Son of Man appearing as the sign of His own immediate advent. The effect of this sudden and awful apparition will be an appalling one to the world, but of ineffable joy to His own people. The nations of the earth carousing in their wickedness, thus arrested, shall call upon the rocks to fall on them; the ancient people of God shall stretch up their hands with faith and penitence, prompting the cry, "Blessed is He that cometh in the name of the Lord!"

ART VIII.—EDUCATION FOR ETERNITY.

NEVER probably in the world's history has education been so much talked about and aimed at as within this last fifty years. With some the aim is low, and the very idea of education utterly defective. It simply means, according to their idea, to impart knowledge, or to teach children to read, write, cipher, and, it may be, get some acquaintance with the various sciences and different languages. Thus viewed, it is a thing of the intellect only, and refers merely to this world and its interests. Its bearing even on morals is slight and indirect, while spiritual religion is altogether passed by. In many other cases, we are happy to conclude that the object and aim are much higher. It is very important that all who are zealous for education should consider man as a responsible, social, and immortal being, and endeavour to make the instruction given to the young bear upon them as those who must exert a powerful influence on others, and who must live through eternity.

Digitized by Google

It has been well said, "Those principles which will fit us for eternity, will also fit us best for time." Only those who, receiving thankfully God's volume of revelation, make it the judge and rule in all things, (education not excepted,) will be able thus to combine the interests of time and eternity.

It is important to ask, What is education? It has been defined to be "*habit derived from example.*" If this definition is anywhere near the truth, it must be apparent that mere knowledge is *not* education; and that those who only come into contact with young people as teachers for a few hours in each day in mere lesson work, cannot educate them in the true sense of the word. Such may help to provide the tools, but the main work must be done elsewhere and by other hands. Therefore let not parents dream of devolving this high responsibility of education on other persons.

But, leaving secular education and the instruction of the young, we desire to call attention to this one point, *all are being educated for eternity.* If all must live through eternity,—if character formed here decides what our condition in eternity must be,—and if character consists of habits gradually formed,—and if this be the education constantly going on,—then who can over-estimate the importance of this subject? Every man is now forming his character for eternity. There is no preparation for a further state of being,—no training, no probation in the world beyond the grave. There may be progress in happiness, and increase of misery, but no change of condition, nor prospect of any. Eternity once entered on, God will say, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," (Rev. xxii. 11.) Now is the sowing time, then will be the reaping time, and "whatsoever a man soweth, that shall he also reap," (Gal. vi. 7, 8.) As the tree has leaned, so will it fall, and as it falls it will for ever remain. Surely, then, it should be the grand concern of all to be educated for a happy eternity. God has described the glories of heaven, and revealed the horrors of hell, and He has told us, in the plainest terms, that both will be endless. He has provided suitable and abundant means for training us up for future blessedness, and has most earnestly invited us to become scholars in that school where we may be so trained. He has plainly revealed the consequences of refusing to enter on this course of education. Alas for those who will have first to learn in eternity the truth of the words, "For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel:

Digitized by Google

they despised all my reproof. Therefore they shall eat of the fruit of their own way, and be filled with their own devices," (Prov. i. 29-31.)

To one point of immense importance and wondrous interest let our attention be first directed. We have stated, and endeavoured to prove by God's Word, that character formed here decides what will be our state through eternity, and that the formation of character is progressive, and consists of habits gradually acquired. But let it be observed, that in order for the formation of a holy character, such a character as will be the beginning of a happy eternity, there must be a *marked beginning*, and that this definite beginning consists in a radical change being wrought in the soul. "Before education there must be *emancipation*,—the deliverance of the soul from certain feelings and forces incompatible with holiness,—even a deliverance from the guilt and power of sin." Only the pure in heart can see God, (Matt. v. 8;) for without holiness no man can see Him, (Heb. xii. 14.) This heart-purity must have a beginning, for man's heart by nature is evil, and that continually. This beginning is what is called regeneration. Here, and here only, a new character commences. But a new character is the result of a new state. The act of justification and the implanting of the new life go together. It is only those who "receive Christ," who are "born not of blood, nor of the will of the flesh, but of God," (John i. 12, 13.) A man must "go to Christ" and be saved, before he will ever "learn of Christ," and become like Him. Christ must be looked to as the antitypical brazen serpent, or there can be no new birth; "all who believe in Him shall not perish, but have everlasting life," (John iii. 15.) It cannot be too much thought upon, that a change of state must precede a change of character, and can alone produce it. Though distinct, these two can never be separated. First pardon, then purity. First become a child of God by faith in Christ Jesus, and then be an imitator of God *as* a dear child. Such is God's plan, and He will never deviate from it. Not sanctification, not regeneration, not character, however beautiful, can be a title to glory. That is found in redemption alone; "therefore are they before the throne of God, because they have washed their robes, and made them white in the blood of the Lamb."

Man's plan is quite the opposite of all this. He thinks to make his state good before God by getting *a better character*, and in the same way he expects to gain heaven. This is impossible as a matter of fact, and to attempt it is the greatest

Digitized by Google

insult to God. Still, we must ever bear in mind that to talk of trusting in Christ, and to boast of being one with Him without aiming to be like Him, is only another form of self-delusion. A holy character is the heaven-required evidence of a new state. There can be no safety without sanctity, though safety lies entirely and for ever in a work wrought without us and for us, and not in any way wrought by us, or even within us.

Those who have received Christ, those in whom the Holy Spirit dwells, who are the sons of God, and who are destined to be with Christ and like Christ, are now being constantly educated for their high destiny and eternal happiness. Surely it behoves each one to inquire, Is my religion an education for this eternal glory? A mechanical or formal religion, or even an intellectual one, will not suffice. The forms of superstition on the one hand, or a sound creed on the other, will avail nothing. In order to educate the soul for eternity, it must be brought into sympathy with God, and then these spiritual sympathies must be strengthened and trained. Such religion is a holy and sublime thing, a great and glorious reality. If so, then everything around me and about me should be made subservient to this one end. A thoughtful and much-tried Christian writes, "Sometimes I am filled with amazement when I think of the incidents, society, books, conversations, scenes in nature, the seasons, pains, sorrows, felicities, the countless passing things, which, sanctified by the Divine Spirit, are making impressions and nourishing principles which will be joyful as heaven and lasting as eternity. Nearly all the elements and power of the universe seem to be concentrated upon a single redeemed spirit. What must be the unlimited worth of that soul which the Father of Spirits is training by such an infinity of means!"

If we are educating for this blessed eternity, we must not presume to choose either our school, our instructors, or our lessons, but gladly be in subjection to the Father of Spirits in all things. He ever looks forward to the end to be attained, and knowing what He has prepared for those who love them, treats them with reference to it while here. "So much care," says one, "would not be spent upon our spiritual education in this seminary of souls, unless to fit us for some spiritual occupation upon a far wider and nobler stage than this."

We should earnestly ask, *In what will this blessed state consist?* The oracles of infallible truth will give large reply to the *humble* and loving-hearted inquirer; and these answers will expose the folly of many who profess that they are seek-

Digitized by Google

ing future happiness, but at the same time encourage and assure all earnest scholars.

First, In that blessed world there will be no accumulation of worldly wealth, no indulgence in sensual pleasures,—no scope for the gratification of pride, revenge, ambition, vanity. It follows, then, that the covetous, the sensual, the proud, the vain, the ambitious, are *not educating* for a happy eternity. Yet how many are there in this state! and some act and feel thus who have much scriptural knowledge, and have had many religious emotions. These have only flitted over the surface of the soul, and never pervaded its inner parts. Underneath this form of godliness, evil habits are cherished, and a character is being formed, concerning which God has said, "They who do such things shall have no inheritance in the kingdom of Christ and of God." Oh, it is terrible to think what a character such are forming for eternity! what seeds for a crop of eternal woe such are sowing in the soul! There is a fearful meaning in such words as these: "Behold, I will bring evil upon this people, even *the fruit of their own thoughts;*" "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." That there should be a possibility of this being realised by any who have professed the gospel, may well in these days of easy profession give emphasis to the apostle's words, "Let no man deceive himself."

Secondly, In that blessed world all relations and pursuits are subordinated to the glory of God. It follows, then, that those who in this world fill up various natural relationships, and leave God out of their circle, are unfitted for heaven. Those also who devote their time to exploring the fields of nature and of science, but who despise or esteem very lightly the Word of God, and have no real delight in the moral attributes of Jehovah, cannot, if they die in this state of mind, join those adoring ones around the throne, who rise every moment from the works to the Worker, from second causes to the First Grand Cause; and who take pleasure in God's works, chiefly because they are a mirror of His wondrous wisdom and infinite beauty. Sad indeed is it to think how many lofty minds are neglecting heavenly truth, and how many loving hearts, as regards earthly relationships, are saying unto God, "Depart; we desire not the knowledge of Thy ways." What will such students and such selfists do in eternity!

Thirdly, and more positively, That glorious world will be one of *life, light,* and *love.* Heavenly bliss is everlastingly called "eternal life," also "the inheritance of the saints in

Digitized by Google

light." Their love will be perfected, and the soul, realising to the full that "GOD IS LOVE," will "dwell in love and dwell in God," completely and for ever. It will be "life eternal to know God." It will be a life of service in which there will be no failure, no cessation. There will be scope for all energies, a completion of all relationships, a fulness of all joys. In connexion with all those will be the most profound humility. There will be no pride, no strife, no envy, no love of display, but the opposites to all these in all the perfection of beauty, of certainty, and of perseverance. It will be a world of *truth* and *reality;* no error, no deception, no mere semblance or pretence. It will be a world of "*Being and to be,*" a blessed state derived from Him who is the "I AM," a world de igned to display, and that progressively through the "ages of ages," the all-sufficiency of God, and to bring out the glories of His holiness, power, wisdom, and goodness. All these wonders will be done in connexion with Him, who on earth was "the Lamb led to the slaughter," but who through eternity will be "the Lamb in the midst of the throne," the mirror of God's beauty, the channel of His blessedness.

Such, and infinitely more, will the world to come be; and for this we hope. Only a mere glimpse of what is revealed has been given, and the reality will be far beyond all that revelation itself enables us now to conceive. "No more curse, no more sin, death, sorrow, or crying." "Fulness of joy, pleasures for evermore." "A Kingdom." "A Crown." "Rest." "Glory." In a word, "to be with Christ," "see Him as He is," and "be like Him," and then for "God to be all in all;" such are the views of a coming eternity presented to the believer in Jesus. And for this state of blessed rest, social joy, heavenly knowledge, triumphant love, holy service, God is educating all who are now one with Jesus, and in whom the Holy Spirit dwells. "Surely," as Dr Russell observes, "the events of this passing scene derive an importance indescribable, from their connexion with the formation of our character."

There are two points of this education to which we will refer, and in connexion with these we shall consider the means used in carrying out the wise and gracious designs of the Father of Spirits. The Divine determination is, "All thy children shall be taught of the Lord, and great shall be the peace of thy children," and He will use the very best methods in carrying out His designs, as regards time and eternity.

The first point necessary is *to wean them from the things of time and earth, drawing the thoughts and affections away*

Digitized by Google

from transitory trifles. Those who have made considerable advancement in God's school can truly say, "We look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," (2 Cor. iv. 18.) God's scholars are now found in a world very unlike that to which they are going. Objects are continually courting their attention and affections, which they must not look at nor love. To do so would retard their progress, and unfit them for heavenly themes and things. Yet their natural tendencies go out after injurious things; and they are also prone to put allowable things out of their place. It is absolutely necessary that this tendency should be counteracted. Much of their education consists in unlearning, for this produces penitence, humility, dependence, and docility. Such processes are painful, but profitable. The necessity for such discipline as this, accounts for some strange changes in the Christian's life; and in carrying all through to its final end, the overruling hand of God is very clearly to be traced. Thus His providence ministers to His grace. Hence one well observes "As Elijah was carried to heaven in a chariot of fire," it seems generally some fiery trial by which our hearts are elevated above this world. I remember hearing of a good divine who said on his deathbed, that he never attained to perfect peace until he felt thoroughly convinced that there was no happiness for him in this world. While building upon any mere worldly foundation, we do but build upon a wave; how thankful, then, should we be for any chastisement that shews its real mutability.

"It needs our hearts be wean'd from earth,
It needs that we be driven,
By loss of every earthly stay,
To seek our joys in heaven."

"God," says Dr Russell, "chastens His people with a view to eternity; and not merely with a general view to their future good, but with an eye to their individual character, and to the particular place He designs for them in the heavenly temple. He acts from love, the most wise and ardent, and overlooks their present momentary feelings from a kind regard to their eternal glory. Surely this is well calculated to excite our love to Him, to call forth patience and confidence, and to produce mnch resignation and animating joy. His eye is ever upon us, and all the painful trials of life with which we are visited, will work together for our good, both here and in the world to come."

A second thing necessary in our heavenly education is, pro-

Digitized by Google

ducing in the soul heavenly tastes and forming heavenly habits. We have already glanced at the employments and enjoyments, the associations and fellowships of the eternal world of joy. We must be fitted for that state before we can go there. We must have tastes begotten, and habits formed, which can live and thrive in the world of glory; yea, which finding then their appropriate objects and nothing else, can in that blessed world arrive at full perfection. If that state is to be one of spotless holiness and complete humility, then now we must *really* become holy and humble, though imperfect in both as regards degree; yea, we must find holiness to be an element, and make humility our garment. If that world be one of deep reverence, a world where, though there is no gloom, yet is there no levity, no trifling, then we should possess habits of seriousness and godly fear. If there earnestness and ecstacy are everlasting companions, then how should we seek to serve God continually, and to rejoice in Him always! We should seek to have our thoughts concentrated on the lessons God gives us to learn. If there love is the element in which all dwell, the very life which they live, then *here* we must learn to love. This, indeed, is what Jesus means when He says "Follow me," "Learn of me." This is to be imitators of God as dear children, even to "walk in love as Christ hath loved us." If in heaven God's will regulates all, and every will and wish of the saved ones lies parallel with His, then submission to God, "subjection to the Father of Spirits," should be earnestly coveted here. Every kind of education requires docility and submission. If heaven will be a social state, when the countless multitudes of the saved, and the innumerable company of angels will form one vast family, then *here* we should cultivate all social virtues, and endeavour, lovingly and zealously, to fill up our place in the Church of God below. Mr Molyneux observes, "Men dream about heaven, and interpret heaven by their dreams, instead of by God's own Word, or they would see the necessity not only of social existence itself, but of accepting God's own appointment of circumstances in the social system in order to a right qualification for this blessed place. In heaven there will be a social system, and abundance of employment for all its members: and as God alone arranges for each of His people what shall be his particular employment *there;* so God alone can arrange what, as preparatory to the same, ought to be, and must be, his particular employment *here.*"

Each one should seek to know *his own work* here, and seek honestly and heartily to do it. The docile scholar who makes

Digitized by Google

real improvement, does not seek to set everything to rights all over the school, before he attends to his own lessons; much less does he say, I must first know the secrets of my teacher, and the reasons for all *his* proceedings. His own progress, the master's eye and approval, are enough for him ; for *explanations* he can wait.

The means by which these tastes and habits are formed and fostered, and character more and more developed, are, the Word of God applied by the Holy Spirit. There is what one calls "*a wondrous educating power in God's Word.* It brings us at once into contact with the highest conceivable range of truth. The entrance of such knowledge into the mind must, in its very nature, involve the highest degree of education; for education, in its nobler meaning, is to be measured by the *magnitude,* not the *multitude,* of our thoughts. Our heavenly Father knows the weakness of our hearts, our tendency to rest in things of this world. He also knows our life here will bear the impress of the future which we are expecting, therefore He tells us about our heavenly portion, that our character and habits may be formed by communion with the bright objects of our hope. It is His design that the tastes of the renewed mind should be cultivated, that the Holy Spirit should form the character and pursuits and habits of the Christian, by communion with things revealed. He would train us for a higher sphere before translating us to it. Our life below is, in one aspect, to be viewed as an education for our destiny above."

These two facts, that the Word of Truth is God's instrument of education for eternity, and that the Spirit of Truth is the great teacher, are most important and practical. Every one knows that in secular education much importance is attached to the books used, and the teacher employed. We have a perfect Book, and an infinite Teacher. The Bible is the true encyclopædia, the circle of all Divine science; and the Holy Spirit, who wrote it, sustains the most gracious and all-adapted offices. These He will assuredly fill up to all docile scholars who seek His aid and surrender themselves up to His guidance.

Then what progress should such scholars make, and what progress would they make if they looked with more *delight into the Book, and exercised more dependence on the Teacher!* Then should we learn, experimentally, how sublime, how sanctifying, and how satisfying God's truth is, and should long for that world where we shall know as we are known, and where love shall not lag behind knowledge, when joy

Digitized by Google

shall be the eternal companion of service, when we shall have the full fruition of God the great Father, and joyful fellowship with all His glorious family.

There is one other point which should be much pondered. We should ever set before us *the one great pattern scholar.* Yes, wondrous thought! He who was "the Sent One," "the Teacher from God," *emphatically* was also *the Scholar* of God. His ear was wakened, (Isa. l. 4;) His "reins instructed Him," (Ps. xvi. 7;) "He set the Lord always before Him," and ever spake as He heard of the Father. "He learned obedience by the things that He suffered." To us He says, "Learn of me;" "Follow me."

Nor should we omit to study other eminent, though far inferior, scholars, who in all ages have been educated in the school of God. Their attainments and their mistakes are full of encouragement, direction, and warning; "and all these things were written for our instruction." There is one scholar whom we do well specially to study. His case is the more adapted to us, because the figure used to describe him is found throughout God's Word, and is applied to all true learners. "Enoch walked with God, and was not, for God took him." *Happy* is the man who learns to walk with God. As Dr Guthrie beautifully observes: "To walk implies progress in grace; walking is an *art,* and is not acquired either in a moment or in a day. Every hour of the day the infant is on its knees or its feet; it falls, but it is to rise; it fails, but it is to begin again. The business of its waking hours is to acquire this *art.* We say to God's people, Go—in the strength of Divine grace—go and do likewise. Take more pains, be more diligent, give more prayer to learn this holy art; let the perseverance of the nursery be imitated by the Church. Oh, if we would give the same diligence to work out our salvation, I am certain we should be holier, much holier than we are. Other images of the Christian *life* convey the idea of *progress,* but walking, of *progress achieved by exertion*—progress, the triumph of an intelligent mind and the reward of a determined will." The same figure which is so frequently used to describe grace in its progressive development, is also used to describe glory in its full consummation. To those who so walk as not to defile their garments it is promised, "They shall *walk with me* in white, for they are worthy." Between this walk and our present walking, there will be this glorious difference: in eternity there will be perpetual progress without fear of retrogression, the tendencies will be all upward, and there will be no painful exertion then, no keeping watch and ward

Digitized by Google

against evil. Now, there must be all these. He who would rise high must diligently climb, and be heedful not to look back. How many persons in after-life have regretted that they did not value education in their youth, and how many will have unavailing regrets through eternity that when on earth they neglected the education of their souls, and quitted a world where gospel light shone around them, without becoming "wise unto salvation," because "they loved darkness rather than the light," and would not be in earnest really to *learn* that truth which alone can emancipate and educate the soul! Let others yet spared beware, and "while they have light, believe in the light, that they may be the children of light." And let those who have believed in Jesus, and are safe for eternity, bear in mind that their position as regards honour, the measure of their Lord's approbation, and the degree of their glory, *will stand connected with character here.* Therefore let their great concern be, to be **EDUCATED FOR ETERNITY.**

Notes on Scripture.

ACTS XX. 13.

"And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot."

PAUL, "about to sail into Syria," (ver. 3,) had paused with his companions for "seven days" at Troas, (ver. 6,) occupied in Christian labours. He there appears to have taken his passage in a vessel bound for the East, which was to touch at Assos, the next port below on the coast of Asia Minor.

Between Troas and Assos by sea was the sharply projecting promontory of Lectum. A fine Roman road connected the two places by land. The distance by sea was about forty miles; by land, not quite twenty. The apostle was therefore "minded to go afoot," lit., *to foot it*, πεζεύειν, and join the vessel as Assos. What mind, stored, as Paul's was, with historical as well as holy recollections, would not have enjoyed a lonely walk along the winding and romantic shore of Ionia, luxuriant and beautiful to a proverb; with the thickly wooded slopes and boldly undulating summits of Mount Ida (immortalised in the Homeric epithets which describe them) stretching off to the left, the Ægean studded with innumerable islands to the right, Tenedos to the north-west, Lemnos to the west, Lesbos to the south—every point to which the eye could be turned presenting some spot of picturesque beauty or sublime grandeur, some scene rendered memorable in the

Digitized by Google

dark though splendid history of Greek genius, ambition, crime, and misery? A solemn yet hopeful interest, too, would be imparted to such thoughts as these by the recollection of that gospel which he knew to be the power of God unto salvation to every one that believeth, which he was himself commissioned to preach unto the Gentiles; and as he looked at the sea stretched out at his feet, how sweet at once and how anxious his thoughts of those churches he had planted beyond its waters, at Cenchreæ, Corinth, Athens, Berea, Thessalonica, Philippi —every one of whom he "had in his heart, to live and die with them."

The human mind (among its other wondrous properties) admits of profound impressions simultaneously from remote and even opposite considerations. At Geneva, our thoughts of Calvin, Voltaire, Rousseau, Madame de Stael, and Gaussen, all interlay each other. The composite product of all is a far deeper feeling of the folly and misery of infidelity, vice, and worldliness, and of the blessed power and absolute necessity of the life and grace of true Christianity, than the contemplation of any single class of associations could awaken. So we may suppose that in the mind of Paul thoughts of the history, poetry, and art of Greece, and of the idolatry and sensuality which imbued, and, to some extent, inspired them,—thoughts of the proud armaments of Xerxes and Alexander which had swept along those shores,—thoughts of Troy above and Arginusæ below,—would be blended with fervid and thankful meditations on the glorious gospel of the blessed God, the remedy of all human crime and misery. We must look at the cloud, to see the golden radiance which the setting sun imprints on it.

But we have found so many probable themes of meditation on that memorable walk, so many reasons why the apostle was "minded to go afoot," that we have been turned aside from the point we had mainly in view in speaking of it—the *day* on which it took place.

Conybeare and Howson, ("Life and Epistles of Paul," vol. ii., p. 209,) say it was *on Sunday.*

For this walk, they say, "there may have been other reasons, . . . but the desire for solitude was doubtless one. The discomfort of a crowded ship is unfavourable for devotion; and prayer and meditation are necessary for maintaining the religious life even of an apostle. That Saviour to whose service he was devoted had often prayed in solitude on the mountain, and crossed the brook Kedron to kneel under the olives of Gethsemane. And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road *that Sunday afternoon* in spring, among the oak woods and the streams of Ida."

Whether Paul would have felt justified, and been justified, in order to preach and administer the communion at Troas, and yet join the ship which was the next day to touch at Assos on its voyage to Syria, is not now the question. We only inquire into the fact, *Did* he make this walk of some twenty miles on "Sunday afternoon?" It is so plain that he did not, that it is not easy to imagine how the writers of

Digitized by Google

that delightful and generally accurate work should have fallen into a statement so palpably erroneous.

"*Upon the first* [day] *of the week*," says the sacred narrative, (ver. 7,) "when the disciples came together to break bread, Paul preached unto them, ready to depart *on the morrow;* and *continued to discourse till midnight.*"

The fall of Eutychus from "a window" of "the third loft," his consequent death, and the apostle's descent and miraculous resuscitation of the youth follow, (ver. 9 and 10.)

"When he therefore was come up again, and had broken bread, and eaten, and talked *a long while, even till break of day, so he departed*," (ver. 11.)

We have, then, religious services occupying "the first day of the week," and extending through the whole night following, "even till break of day," and then the apostle's *departure.*

But, say Conybeare and Howson, the preaching and communion took place on "the evening which succeeded the Jewish Sabbath."

"The labours of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enter into details, with all the minuteness of one of the gospel histories. *It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail*,"—p. 206.

It is surprising with what confidence this utterly unsupported statement is made. And look at the statement itself. "It" (*i.e.*, "the last *day* spent at Troas") "was the *evening* which succeeded the Jewish Sabbath!"

"The disciples" then "came together to break bread," and "Paul preached to them"—all on "the evening which succeeded the Jewish Sabbath."

On what ground does the statement rest? The only visible support is a citation, in a note, of the Greek phrase, ἐν τῇ μίᾳ τῶν σαββάτων. But this phrase never means *on the evening which succeeded the Jewish Sabbath.* It is only used, besides this passage, five times in the New Testament, (Matt. xxviii. 1, Mark xvi. 2, Luke xxiv. 1, John xx. 19, and 1 Cor. xvi. 2,) in all of which it means, and can only mean, "the first day of the week," as it is rendered in our translation, the cardinal number being used for the ordinal in imitation of the Hebrew.

Besides, Conybeare and Howson overturn their own hypothesis by remarking, "This is a passage of the utmost importance, *as shewing that the observance of Sunday was customary!*"

The preaching and communion on the evening before, and Paul's voluntary walk of twenty miles on the first day of the week, could not be regarded as very conclusive proof that "the observance of Sunday was customary!"

And yet further, the sacred record tells us that Paul, "talked till break of day, *and so departed.*" How is it, then, that we find him "pursuing his lonely way 'that Sunday *afternoon?*'" If Paul was "minded to go afoot," it is likely that he was a better walker than to

Digitized by Google

take from "break of day" till "afternoon" to walk twenty miles. In fact, when we look at the text and the statement of Conybeare and Howson together, we see the apostle "departing" at break of day, and "taking his walk *in the afternoon.*"

The whole passage is manifestly inconsistent with the Scriptural narrative, and full of gratuitous, improbable, and even irreconcilable suppositions.

The plain sense of the scriptural account is, that "on the first day of the week," soon after, for its universal consecration to rest and worship, called "the Lord's Day," (Rev. i.,) the disciples assembled to partake of the Lord's supper. Paul was with them. Under the mutual impression, probably, that they would never meet again, (they never did so meet,) the services were prolonged till midnight; and then, everybody being thoroughly waked up, and a fresh and powerful interest being given to the meeting by the fatal fall and restoration of Eutychus, the services were renewed and continued "till break of day." The apostle then (early on the morning of the second day of the week—our Monday) "departed" "to go afoot" by the direct road to Assos—(just nineteen miles by the Antonine Itinerary, cited by Conybeare and Howson)—and there joins his companions on board the ship, which was to touch at Assos at the ports below, (of the rest of the chapter,) and must, therefore, double Cape Lectum—an operation which would leave Paul ample time for a leisurely and meditative walk.

When did the ship sail? Even that probably did not take place till Monday morning. After all the services of the "first day of the week," and the incidents of the night following have been enumerated, we are told, (ver. 13,) "We went before to ship, and sailed to Assos, there intending to take in Paul."

It would seem, then, that the whole expedition started, the disciples by ship, and Paul "afoot," on Monday morning.

Whether the writers of this book had any special object in making out Paul "a Sunday traveller," we will not undertake to say. There is too much quiet postulating and special pleading about the matter to allow us to regard it as mere inadvertence. We read it years ago, and took it for granted that it was all right. But a comparison with the narrative of Luke shews it to be a palpable (and under some circumstances it might be a harmful) error.

Psalm CXXI. 6.

"The sun shall not smite thee by day, nor the moon by night."

In the "Journal of a Clergyman during a Visit to the Peninsula in the Summer and Autumn of 1841," we find the following remarks, which may prove interesting to some of our readers:—"It is a fact that the moonbeams in certain countries have a pernicious influence. It is known that in Bengal, for example, meat which has been exposed to the moonlight cannot be afterwards salted or cured, but will speedily go to

Digitized by Google

corruption; whereas the same kind of meat, if sheltered from the moon, may be cured and preserved. Not only is this idea of the dangerous influence of the moon entertained by the semi-barbarous tribes of the East, but European shipmasters trading to the Mediterranean are firmly impressed with the same conviction; and they are cautioned against exposing themselves to the danger by their sailing guides, published in England. On one occasion, many years ago, I was on board a Maltese schooner commanded by an Englishman. We were off the coast of Africa; it was spring, and the weather delicious. It was a brilliant moonlight night, and I lay down to sleep near the poop, wrapped in my cloak. I was soon after awoke by a sense of suffocation, and found the cape of my cloak drawn close over my face. I removed it, and again fell asleep. The same thing occurred a second time, and again I rid myself of the encumbrance, when the captain of the vessel cautioned me against sleeping in the moonlight with my face uncovered. I laughed at what I considered his simplicity; but, to confirm his opinion, he mentioned several instances in which the neglect of this precaution had been followed by very injurious consequences, and appealed to his sailing guide as authority. There I found the caution very strongly urged; and blindness, and even (if I mistake not) derangement, stated as the too frequent consequence of the moonbeams being allowed to beat for any length of time on the head and eyes during sleep. I returned to my couch on deck, but took the precaution of fastening a handkerchief over my face, and remembered the beautiful words of the Psalmist—'Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, *nor the moon by night.* The Lord shall preserve thee from all evil: he shall preserve thy soul.'"

Reviews.

The Congregation of the Index—[*Die Römische Index Congregation, &c.*] (München, Leutner; London, Nutt.)*

MRS PARTINGTON, who tried to drive back the ocean with her broom, is the perfect counterpart of the Roman Congregation, which attempts to check the progress of thought and inquiry by prohibiting books which in any way offend the dogmas of the infallible Church. At the present time, however, the Ultramontanists attach a special value to the Index, as the best method of combating the heresy of Renan and Eichthal; and as very little is known about the working of this peculiar institution,

* We extract this Review from the *Athenæum*, for the sake of its information.]]

Digitized by Google

a sincere Catholic has thought it his duty to enlighten his co-religionists as to its origin and manner of action.

The "Index Liborum Prohibitorum" occupies the attention of a special congregation in Rome, and, like the congregational system generally, is comparatively of modern date. Attempts to refer its establishment to the primitive era of the Church have broken down. It is true that, in the year 325, the Fathers at Nicæa prohibited the perusal of Arius's book, "Thalia," and that under Pope Gelasius the First a list of forbidden books was drawn up: but it must be borne in mind that the sentence was not passed by a small body of theologians, but by the Church assembled in Council, while the execution of the sentence was left to the temporal authority. Moreover, the index of Gelasius differs greatly from the modern one; for not only does it give a list of the forbidden books, but also mentions those which could be read publicly in church, while nothing is said against the private perusal of the prohibited works. On the invention of printing, attempts were made to prevent its misapplication, by placing the printing-offices under episcopal inspection, and no book could be printed without an especial sanction. The offenders against this ordinance were excommunicated and fined, and the publishers were punished more severely still. The sentence on them consisted of a fine of one hundred ducats, the public burning of the edition without the slightest compensation, and shutting up their shop for a year. When the Reformation flooded Europe with theses, tracts, pamphlets, &c., of every description, this censorship naturally came to an end, and another method was selected,—that of drawing up lists of the prohibited books. These lists generally contain the decree of the Inquisition which drew them up, and the penalties for offenders; next came the names of the authors known to be heretical, whether they had published books or not; and, lastly, the names of printers from whose presses heretical works have already been issued, and whose future books, no matter on what subject, are to be counted among those prohibited. Such lists first appeared in Flanders, France, and Spain: eventually the Popes undertook the editorship of them, and Paul IV. is held in pious memory as the first *Summus Censor Librorum Orbis Terrarum.* The first edition of the "Index" was published at Rome, in 1549; an enlarged one in 1559, and Pius V. handed over the whole matter to the Council of Trent. There was a difference of opinion among the fathers of the Council: thus, Bartholomew de Martyribus, Archbishop of Bracara, stated that it was a matter for the scientific Academies in Christian countries, but not for a Council. Daniel Barbarus, coadjutor of the patriarch of Aquileia, reminded his hearers that the Index of Paul IV. required the most careful emendation, because it prohibited the work of youthful liberty equally with heretical wickedness. Christopher Patavinus had an idea that the new Index must be revised from the beginning to the end; he drew attention to the fact that there were some books which contained a great deal of good by the side of a little that was bad, and such ought not to be rejected, but revised: for it was the lot of humanity that the man

Digitized by Google

who desired only what was purely good must deprive the human race of everything that was good. Finally, however, a committee of eighteen members was appointed, who drew up the well-known ten Tridentine rules, the first nine of which relate to books already printed, while the tenth, the most comprehensive of all, lays down regulations about printing, printers, publishers, MSS., &c. In other respects, the committee recommended the acceptance of the Roman Index; and as the Council could not find time for an examination of the operations of the committee, a resolution was passed to leave the entire matter to the Roman See.

Paul V. established, in 1566, the "S. Congregatio Indicis Librorum Prohibitorum;" and Sixtus V., who definitively regulated the Congregations intrusted with the Church government, gave the following sphere of action in his "Constitutio Immensa" of 1587:—to examine the Indices which had hitherto been drawn up, and to liberate such books entered on them as passed the ordeal; to condemn all books contrary to the Catholic faith and morality which had appeared since the Council of Trent, by virtue of the Papal authority; and, lastly, to correct the less erroneous books, and call in the aid of the Universities of the different countries in amending and revising them. At that day, therefore, it appears as if the wisdom of Rome was not regarded as infallible in deciding and condemning. From time to time the Congregation issued new editions of the "Index," the most interesting of them being that published in 1664, under Alexander VII. It contains all the sentences of the Holy Office from 1601 to 1664, and in several cases supplies the reasons of the prohibition. Among the latter are the decretal of March 5, 1616, about "N. Copernicus de Revolutionibus Orbium," and that of August 23, 1634, concerning Galilei's "Dialogo." The "Index" was brought out afresh, and augmented with the titles of books prohibited since the last edition, upon the accession of each new Pontiff.

Clement XIII. added various explanatory remarks to the Tridentine "Index," but the institution received its last important modification from Benedict XIV. His bull, "Sollicita ac Provide," of 1753, makes special reference to the "Index." Only careful priests were to be appointed to the Congregation in order to examine books; they were not to regard it as their duty to condemn every book brought before them at any price: in passing sentence the judges must ever keep before them the universally recognised Catholic dogma, without regarding the different views and opinions entertained by any order or school. Furthermore, they were to read the book through, pay attention to the author's leading idea, not tear passages out of their context, and carefully compare similar ones; lastly, in the case of a Catholic author of general good character, they were to give him the benefit of the doubt if any expressions admitted of a double meaning. The "Index" did not long adhere to these wise rules: on the contrary, we find it three parts filled with works which are in no way dangerous to faith or morality, and which have since become the indispensable hand-books

Digitized by Google

of all learned Catholics. By a decretal of February 4, 1637, Hugo Grotius's unique work, "De Jure Belli et Pacis Libri Tres," was prohibited. In his "Epist." 135, he alludes to the fact in the following terms:—"In Rome the reading of my book about the laws of war was suddenly forbidden, after it had been allowed for some time. The Romans whom I met in Lutetia, at the house of Cardinal Barbarinus, the great friend of learning, tried to excuse the severity of the Inquisition. Still it concerns me not a jot whether I am read at Rome or not. In France no value is attached to such a prohibition, and no one troubles himself in the slightest about it." In fact, at that period, most countries reserved the right of accepting or declining the Roman "Index."

One class of books which the Congregation hunted down most zealously were those which proved that the temporal power was not subject to the Church, or such as made unpleasant references to the crimes of the popes. A remarkable instance of this occurred in 1709, when all the works of Melchior Goldast were placed in the "Index." His crime was the publication of a collection of treatises by the most eminent patristic writers, in which the separation of the two authorities was advocated. Goldast merely reprinted the passages that answered his purpose, *seriatim*, without adding a remark of his own. Unfortunately, the Congregation forgot, while prohibiting the book, that it equally prohibited the perusal of works by such divines as Ambrosius, Jerome, Gregory, Bernard de Clairvaux, Innocent III., from which the author derived his authorities. Again, the best collection of the Acts of the Council of Constance, which expressed its supremacy over the Pope, is that of the Augustine Hermann von der Hardt. This work was prohibited by a decretal of March 3, 1703. Another remark we may make about the Congregation is, that the Jesuits and Dominicans wrestled by turns for the authority in it. As either party gained the upper hand, the doctrine of salvation by works, and salvation by faith, alternately, insured the prohibition of works on the subject. At the present day, the Jesuits most eagerly maintain the authority of the "Index;" but in former times they defied it. Thus, when Poza's "Elucidarium Deiparæ" was prohibited at Rome, the Spanish Jesuits paid so little heed to the prohibition, that they brought out a more elegant edition of the work. At the present day, the Congregation is in the hands of the Jesuits exclusively.

The Congregation consists of judges, councillors, reporters, and a secretary. The judges' seats are always occupied by cardinals, while the reporters are two secular priests and a dean. We find from the "Annuario Pontifico" of 1861, that the councillors numbered fifty-seven, of whom seventeen were prelates; while the *magister sacri palatii* is the permanent assistant of the presiding cardinal. Their sole object of anxiety appears to be philosophy—above all, of the German school. No philosophy must be tolerated which goes beyond what Thomas Aquinas laid down in his "Summa;" and as German philosophy is necessarily a fruit of Protestantism, every step it takes must be

Digitized by Google

watched. The Congregation of the Index has been compared to the Inquisition, and not improperly. As the activity of the latter depended on denunciation, so with the former. The denunciation is made to the secretary of the Congregation, and he hands over the suspected work to some of the reporters for examination—the criteria on which they decide are as follows:—

"The author of a book may render himself liable to a sentence of the Index in consequence of: 1. *Sententia erronea.*—When he does not deny the doctrine of the Church, but the strict conclusions drawn from it. 2. *Sententia hæresi proxima.*—When he touches so closely on heresy that he teaches what appears to many competent theologists to be identical with heresy. 3. *Sententia de hæresi suspecti, hæresia sapiens.*—When he advances things which stand in more or less close connexion with false teaching, and thus gives rise to a well-founded fear that he has given way to heresy. 4. *Sententia malè sonans.*—When, diverging from the ecclesiastical mode of speech, he approaches the manner of expression used by the sectarians. 5. *Sententia piarum aurium offensiva.*—When he speaks about articles of faith or customs and regulations of the Church in a way which may easily lessen the piety and reverence of the faithful. 6. *Sententia scandalosa.*—When he teaches anything that is of a nature to lead others astray from the true faith. 7. *Sententia seditiosa.*—When he defends views which may make the faithful vacillate in their subjection to the Church. 8. *Sententia temeraria.*—When he contradicts the unanimous teaching of the most trustworthy writers of the Church, not in questions of faith, but in those connected with them in any way. These sentences are not all the reasons that may decide the condemnation of a book. Thus, in the 'Constructio Clementis Octavi,' the following order is given to the censor, which specially merits the historian's attention:—'Any distinguishing mention or praise of heretics must be equally avoided.' With reference to this passage, many persons have been recently awaiting the condemnation of a work by one of the most distinguished Catholic *savants*, in which Luther is called 'the greatest man of his age among the Germans!'"

It is naturally impossible for the Congregation to examine every book that appears, and hence periodical literature escapes from its clutches; and yet this very branch exerts the greatest influence over the education of a nation. It is certainly true that Dumas's works were very recently honoured by a place in the "Index," but it happened because he had offended Rome by his intimacy with Garibaldi. For thirty years, however, Dumas's novels have been read in every part of the civilised world; and now, when the veteran, it may be hoped, is about to lay his pen to rest in the standish, Rome thinks the time has arrived to prohibit his works. Nothing could more fully prove the impotency of the Congregation of the Index than this; but, to add to the absurdity, no book is condemned until it has found a denunciator. Hundreds of Protestant and Catholic works pass uncensured; while, here and there, one is prohibited, not because it is more dangerous than the others, but because a denunciant—often a friend, and sometimes a publisher—has laid his claw upon it.

Digitized by Google

Extracts.

*The Bible and its Assailants.**

Your society and all the Bible societies in the Christian world are in our day put to a severe test, and present a grand spectacle. Everywhere, in Germany, in England, in France, the attacks against the Bible renew and multiply themselves. The authenticity of the greater part of the writings of which it is composed, their dates and their authors, are contested. What is of still greater gravity, their Divine inspiration is called in question. What is the effect produced by these attacks upon Bible societies in general, and your own included? Are they discouraged, or rendered lukewarm, or even embarrased by them? Not in the least. On the contrary, they redouble their zeal and activity. Look at what is now taking place in Germany, in England, in France, in Switzerland, in the United States, and in Prussia. Every day the labours of the Bible societies take a more extended development; every day their missions and their publications are spread more widely abroad. The more the Bible is contested, the greater the number of devoted defenders who arise to affirm it and to send it forth. The Bible renews itself through trials, and its battles lead but to new conquests. This is not a fact peculiar to our times. For nineteen centuries the Bible has sustained attack after attack, and has passed through crisis after crisis, which have always had the same results. In the fifteenth century, at the time the revival of pagan antiquity filled the world with surprise and admiration, the Bible was neglected and thrown aside—almost dormant. At that period with what book did those who wished to awake faith and a Christian spirit in the souls of men, arm themselves? With the Bible! A second time Rome and Greece were conquered by the Bible. It was in the name of the Bible, and to restore its empire over all hearts, that the Reform of the sixteenth century was brought about; and the spirit of Biblical faith had a still greater part in this reform than the spirit of liberty. Two centuries later, at the close of the eighteenth century and in the commencement of our own, the Bible was again subject to fierce attacks; it was disdained and seemed greatly weakened. What then occurred? Bible societies were formed; Bible missions were spread all over the earth; treasures of life and of money were spent for the Bible cause; and it has reappeared more powerful than it was before it received these shocks.

Let us have confidence, then, gentlemen, in our efforts—the facts permit us, I may say they command us. I adjure you to think seriously upon this matter. Most assuredly, it is no mere human book which has resisted such attacks, which has surmounted such dangers, and which has emerged victorious from every new struggle. Take

* Guizot, at the Anniversary of the French Protestant Bible Society.

Digitized by Google

the greatest name, the greatest sages of humanity—place the ideas of Socrates and of Confucius in conflict with so many adversaries, during so many centuries, and ask yourself if they would not long ago have succumbed, if, instead of having, like the Bible, spread among all nations, their works would now be found only in the libraries of learned men. But when God, as He has said Himself, delivered up the world to the disputes of mankind, He did not renounce it entirely. Do you remember what occurred during the study of the laws which govern the material world? They were the object of long and lively debates. The idea of the movement of the earth around the sun was contested with Galileo and Copernicus, and a very long time was necessary to convince the world of the truth. The moral world has also its laws, far more difficult to unravel, and which cannot be reduced to formulas and ciphers. Our Holy Books are the Divine witnesses of these laws, revealed by the supernatural action of God to be the light and salvation of mankind. Let us pursue our work, then, gentlemen, with full confidence. The Bible will traverse triumphantly all human controversies. We are here only as instruments and servants of a Divine action which it is not in the power of man to disconcert.

The Holy Land.

JERUSALEM, *Sept.* 24.

The country is infested with Bedouin, who are more rapacious and daring than in former years. The pressure of the Government from Damascus has resulted in uniting the tribes beyond Jordan for mutual defence in a manner hitherto unknown, and the tribes beyond support the tribes on this side of Jordan in their lawless proceedings. One action has been already fought between them and the Turkish troops from Acra. The latter were successful, and obtained a large booty of sheep, camels, &c. The Beni-Saker (sons of the hawk) have, however, repaid themselves by attacking about a fortnight ago the village of Derdêwan, near Bethel, and carrying off about 2500 sheep and other cattle. Another raid which they made a few days since near Safêleh was attended with results still more disastrous, for they not only plundered the peasantry, but also killed sixteen persons. The Saâmari are also actively employed, and about the same time attacked Urtas, maimed several of the villagers, and carried off all their goods. From the gardens (which are English property) they take away whatever fruit or vegetables they require. The immediate vicinity of Jerusalem is also becoming disturbed and unsafe. On last Saturday week a party of the Beni-Saker met the doctor of the Latin Convent about two miles from the city, and, after firing at him, proceeded to rob him of all he possessed. Finally, a rope was tied round his neck, and he was dragged along by one of the horsemen. The villagers of Shaâphat, observing his condi-

Digitized by Google

tion, came to his deliverance. One of the freebooters then again fired at him, but, as he threw himself upon the ground, the bullet passed over his body. Thus rescued, he was brought back late in the night, stabbed in several places by the lances of his assailants. The captain of a French man-of-war has since then been sent to strengthen the Consul in demanding reparation from the local authorities. To visit the Jordan is at present impossible, or, indeed, to go any distance from the city is insecure, without an escort of soldiers furnished by the Pasha. When we reflect that during the last four years two English persons have been murdered without any justice having been obtained—that in last April Viscount Atcheson and his party were not only robbed, but narrowly escaped being killed—and that the number of travellers from all parts of the world is very much on the increase,—it seems desirable, if the present state of things is not speedily reformed, that the European Powers should assume the joint protectorate of the Holy Land.—*Levant Herald.*

News from the Holy Land.

Further letters from the Rev. H. B. Tristram have brought us news of his proceedings to May 7th. The last notice described the repulse of the party from their attempt to reach Jerash and Amman by way of Om-Keis and Souf. Nothing daunted, and aided by a happy casualty, Mr Tristram again made the attempt, and this time with entire success. We left him at Nazareth on March 17th. Several days were spent in thorough and deliberate exploration of Carmel, and in a visit to Beisan, (the ancient Bethshean,) in the upper portion of the central Jordan Valley. From Beisan it was hoped that the valley might be explored as far south as Kurn Surtabeh, but this proved impossible. The 9th of April found Mr Tristram once more at Jerusalem. Messrs Bartlett and Lowne had been left behind at Nazareth to complete the zoology and botany of Galilee, so that he was for the moment alone. But at Jerusalem he found a strong party of Oxford men, Messrs Cochrane, Warburton, Egerton, Carpenter, and Barmby. The Adouan sheiks who had conducted the Duc de Luynées to the Dead Sea, and back were in the neigbourhood of Jerusalem, and after considerable negotiation a bargain was made by which the sheiks bound themselves to conduct the six Englishmen to Hesban, Amman, Salt, and Jerash, to make the sheikh of Souf disgorge the £15 which he had levied on the last occasion, and deliver the travellers safely into the Jordan Valley below Tubukhat Fahil, all for the sum of £80, or, including extra presents, some £15 a head. All this was fully and faithfully carried out.

The scientific results of the journey are abundant, but must be very

Digitized by Google

briefly told. In geology, all Mr Tristram's former inferences of the absence of igneous action in the formation of the Jordan Valley, of the Dead Sea, and of the regions east thereof, are confirmed, both by his own observations and those of M. Lartet. The formation on the east of the valley is the same as that on the west,—all limestone, with a dip to the south-west, often strangely tilted and contorted, but with no trace of basalt or primitive rock. Further inland, some twenty-five miles east of the Jordan, the same formation continues, but the strata become horizontal; the hills and wadys waterworn, with no signs of convulsion or unconformable stratification, or of any agency but that of water. On the crest of the heights which inclose the ravine of the Wady Zerka, (Jabbo?) some red sandstone was found, the only instance of that rock which Mr Tristram has observed in the whole of his journey, excepting in the Ghor Safieh, at the south of the Dead Sea.

In ornithology and zoology Mr Tristram is indefatigable, and as he contrived to enlist the Bedouins in the quest, his success was great, both in quantity and quality of specimens.

The district on the east of the river, lying between the ford and the foot of the Moab mountains, was found to be hotter and more tropical in the character of its vegetation (*Asclepia gigantea*, &c.) than that at Jericho, and to resemble closely the Ghor es-Safieh. The barley, which was left unripe at Jericho, was found at Keferein cut and thrashed.

The views westward from the mountains of Moab, Gilead, and Ajlûn, particularly that from Jebel Nebbah (Nebo ?) near Hesban, are described as most wonderful, for extent and for the revelations they make of the character of the country on the opposite side of the valley. "As the eye turned southward towards the line of the ridge on which we stood were the heights of Kerak, and the Arabian peaks of Akabeh beyond. In front, one of two terraces reduced the plateau as it descended to the Dead Sea, the western outline of which we could trace in its full extent, the shore line indented with frequent bays and headlands, and with the flats of Ain Feshkah, Ain Terabeh, and Ain Jidy, standing out clearly like fringes of green carpeting, Masada and Shukif rising above the mountain line, but still much lower than the ridge of Hebron, which we could trace to Bethlehem and Jerusalem, though the city itself could not be distinguished. Still turning northwards, the eye looked over the deep Ghor, till it rested on Gerizim's rounded top, and further still appeared the Plain of Esdraelon, bounded by the distinct outline of unmistakable Tabor, aided by which we could identify Gilboa and Jebel Duhy, (Little Hermon;) Hermon itself the clouds prevented us from seeing. Just north of us stretched the dark forest of Ajlûn, in a long undulating line, the steep sides of the mountains here and there whitened by cliffs on Mount Gilead behind es-Salt. To the north-east lay the vast Hauran, filling in the horizon line till it joined the Belka, from which it is separated by no natural boundary line. Had the day been clearer, we should doubtless have been able to discern Carmel and the sea."

The maps are all incomplete as regards the places immediately east

Digitized by Google

of the Jordan, Keferein, er-Rameh, &c., as indeed is evident if they are compared with Mr Tristram's route.—*Athenæum.*

Researches in the Holy Land.

The writer has been favoured by M. de Saulcy with a short account of his journey on the eastern side of the Jordan, during the autumn of last year, of which the following is a translation. M. de Saulcy was accompanied by an officer of the *corps du génie*, an artist and a photographer.

To the archæologist the most important results of the journey will be the plans and views of Ammân and Arak-el-Emir, the latter most interesting, and, as the writer is able to state from personal inspection, most elaborately and carefully taken. The remains of Arak-el-Emir have also been measured and drawn by MM. de Vogüé and Waddington, so that we shall shortly be in possession of two entirely independent investigations of an edifice which it is no exaggeration to say is one of the most important, archæologically speaking, in the whole of Syria.

To the Biblical student the most interesting point is the recovery of the name Neba in a position answering to Mount Nebo. The credit of first meeting with this venerable name appears to be due to M. de Saulcy, and it has been confirmed by Mr Tristram, (see last *Athenæum*, p. 807,) who twice mentions it, (Nebah,) and describes the view from it. The name, the position, the occurrence of springs bearing the name of Moses, at the base of the mountain, if correctly reported, and if obtained from the Arabs without prompting, place the situation of Nebo and Pisgah, so long unknown, almost beyond a doubt.

" After leaving Jerusalem," says M. de Saulcy, " I encamped at Jericho, (Riha,) close to the Burj—in other words, on the site of the Herodian city. From thence I crossed the Jordan at the most frequented ford, (el-Ghaûrnieh,) and reached Keferein, and subsequently Arak-el-Emir. At Arak-el-Emir I passed several days in the investigation of its wonderful ruins, which are the remains at once of a temple of Molech or Chemosh, and of the residence of Hyrcanus. Thence I proceeded to Ammân—Philadelphia—where I remained sufficiently long to obtain a good general plan of the ruins, as well as excellent plans of the details. From Ammân I went by the ruins of Nâ'ur and el-'Aal to Hesbûn, (Heshbon,) of which we also made a plan. On leaving the plain to the south-east of Hesbûn, and entering on the hilly district which reaches to Medoba and Maïn, I found myself in a shallow valley between two eminences,—the one on the right called Jebel Neba, the one on the left, (east,) Jebel Jelûl, *i.e.*, ' the glorious, or illustrious, mountain.' The former of these is Mount Nebo, the latter very probably the Mount Peor of the Bible; its name, ' illustrious,' probably arising from its being the burial place of Moses The same day I encamped near the Zerka Maïn, in a valley called Wady-el-Ektetîr, and near the place of

Digitized by Google

my encampment was a fine spring, called the Ain-el-Ektetîr. From Jebel Neba the view over the Ghôr, and the highlands of Canaan beyond it, is magnificent; and it is easy to understand how Moses was brought to that spot to see the Promised Land before his death. On the western flank of Jebel Neba is an unimportant ruin, called M'Khraiit; and at the base of the small spur occupied by this ruin are some splendid springs, slightly warm, but quite drinkable, and covered by a dense thicket of shrubs and gigantic reeds. These are the Ayûn Mûsa, or 'Springs of Moses.' This point is exactly under the summit of Jebel Neba. Between el-Ektetîr and Jebel Neba is another eminence, called Jebel Maslubiyeh, 'the Mountain of Crucifixions;'—the origin of this name I am unable to account for. From the 'Springs of Moses' the route down to the Ghôr is due west, descending through a region dreadfully broken and burnt, and called el-Kenîseh. After traversing this for some hours, I reached a small plateau, on which lie about twenty dolmens and cromlechs, exactly like those of France and England. The plateau is called el-Azhemieh, 'the Place of Bones,' and each dolmen bears the name of Beit-el-ghûle, 'the House of the Ghoul.' The Arabs are terribly afraid of the spot. From thence I proceeded to Suîmeh, (Beth-jeshimoth,) where I encamped. Here there is a fine hot spring, a ruined aqueduct, and remains of habitations. From Suîmeh I passed er-Rameh, the Beth-haram of the Bible, and the Julias and Livias of the profane historians. At the foot of the range of the mountains of Ammon I saw en-Nemrich, (Beth-nimrah.) My route did not take me to er-Rameh, but I visited a ruin called Tell-el-Ejlab, where there are the remains of a large square edifice, an aqueduct, and a canal. An hour and a half beyond this is the ford of the Jordan, and here I again encamped. Next day I reached the Ain-es-Sultan, or 'Spring of Elisha,' above which, in a range of mamelons, probably the citadel of the town, are scattered the remains of walls six feet in thickness, and all the ground is strewn with interesting fragments of ancient pottery. Such is a short narrative of my journey on the other side of the Jordan. I have brought back a good map, detailed plans, views, and photographs; in short, materials for a satisfactory monograph."

The Duc de Luynées, with M. Lartet and the other members of his scientific party, are now in the country south of the Dead Sea. They are expected to arrive in Paris early in July. G. in the *Athenæum.*

---

*Underground Jerusalem.**

There are great difficulties in the attempt to fix the topography of ancient Jerusalem. The greatest are offered by the closing of several buildings and other places against Europeans by their Turkish owners, and by the repeated destructions of Jerusalem, first by the Chaldeans and then by the Romans. However, the desolation was not so thorough

* From the *Jewish Chronicle.*

Digitized by Google

as to preclude all possibility of identification. It is possible for a city constructed of reeds, like Sardes, or of clay, like Jericho, totally to disappear after its conquest; but not a capital like Jerusalem, with 150,000 inhabitants, in the building of which solid masses from the neighbouring vast quarries, above and under the ground, were used. Take, for instance, Nineveh. This most ancient city of Assyria, we are told, was razed to the very foundation by the Medes and Babylonians six hundred and thirty years before Christ: and yet Botta and Layard have in our days excavated palace after palace, and discovered, from inscriptions and sculptures, the builder of each, and thereby effected a total revolution in the history of art. In the very mounds marking towards the north the limits of the Nimroud of our days, eighty-five towers can still be distinctly discerned. In the same way, much is still in a state of preservation above ground in Jerusalem, offering topographical helps. However, so much has been altered by demolitions and new buildings that we must bid a cordial welcome to the discoveries made underground within the last few years. Here little has been altered, and the position of many sites, once doubtful, can now be determined with certainty by the help of discoveries underground. It is principally this underground Jerusalem, with its grottoes and cisterns, springs and canals, which completes our picture of the city as it was in the days of Solomon.

The mysterious cavities in the temple-mount are traversed by canals and passages, and shelter reservoirs and springs. When, a few years ago, a fragment of a pillar half sunken in the ground was removed, the mouth of a subterranean passage was discovered. It led down a staircase consisting of twenty-four steps hewn in the rock, to a piece of water seven hundred and thirty-four feet in circumference, and twelve feet deep. This is the ancient pool of the temple, in which the ministering priests had to bathe. Pillars of rock supported the roof of the artificial grotto. The avenue to the staircase is now closed by a marble slab.

Josephus makes mention of secret passages underneath the temple and the altar. When John of Giscala, on the Feast of the Passover, sent men with concealed arms into the temple, possessing himself of the sanctuary, many zealots fled into the subterranean passages, and thus escaped. When Jerusalem had fallen under Titus, there rose one day on the site occupied by the temple a figure from the ground. It was Simon Goria, who had defended the upper city, and taken refuge in a grotto, whence hunger now drove him. These hidden asylums must still be in existence. The walls of the temple-pool sound hollow when struck with the hand. For this reason the man who, in 1859, shewed it to Consul Rosen, exclaimed, "Surely this is the hanging-rock of God!"

A subterranean passage from Mount Zion to the spring of Siloa has been long known. In order to be able to draw water from this well, the Jews, during the siege, made frequent sallies through this passage; and when the city had fallen, the Romans found in it the corpses of the

Digitized by Google

two thousand zealots who had taken refuge in it. In the declivity of the temple-mount, to the south of the city gate, El Mogrebi, there is the opening of a passage, of the height of a man and two feet wide, into which Tobler penetrated so far that he must have been within the city. An entrance into it exists in the city itself. Consul Rosen has lately drawn attention to a sewer, evidently dating from the time of the kings, running from the fortress of David, along David's Street, to the Council House. It had never been forgotten by the Orientals. When the Fellahs, in 1834, rose against the Egyptian Government, they penetrated, in the night, through this canal into the city, and conquered it.

Another passage runs closely along the spring of Siloa, beneath the broken tombs in the rock. It is a fine architectural work, arched throughout, paved with square slabs, and eight feet high. Barclay penetrated through this passage to the very vicinity of the walls of the temple and the city, until his further progress was stopped by rubbish. The subterranean passage constructed by King Herod from the tower of Fort Antonia to the east gate of the temple, in order to protect himself against popular insurrection, and the outlet to which passage he defended by a tower, was discovered in October 1860, in building the French nunnery at the Ecce Homo arch. The passage is all of freestone, and is thirty feet high and twenty feet wide.

There are only three springs of water at Jerusalem,—Bethesda, Siloa, and Rogel. For a long time Bethesda was identified with the Pool of Serai; but in 1838 Robinson proved the identity of Bethesda with a spring called by the Mohammedans "the Spring of Healing."* Bethesda was the priestly spring of salvation and grace; Siloa was the royal spring; and Rogel the people's spring. Into the Bethesda an angel of the Lord descended from time to time to stir up the water, and whoever then descended into it first was healed; at Siloa, David caused Solomon to be anointed king; at Rogel, the meetings of the people took place, and it is still the place of assembly for popular sports.

Bethesda is a hidden spring. A flight of steps led to a small tower surmounting the opening of the well, where the water was drawn from a depth of about a hundred feet. By descending, with the help of a rope, into this smooth, walled-in shaft, a vault in the rock with a reservoir is reached. Thence a canal, two feet wide, and only sixty feet long, leads to the spring itself. The water of Bethesda is saline, and therefore not drinkable. The spring is intermittent; hence the legend of a dragon said to lie at the bottom, which swallows the water, so that it can only flow when the monster is asleep.

The spring of Siloa, now called the well of Mary, has been transformed by legend into a Sabbatic well, only flowing six days, and resting on the seventh. In fact, a remarkable tide is noticed. Within ten minutes the water rises by a half or even a whole foot, and then it falls again for a whole hour. There is, however, no regularity in this tide. Sometimes the phenomenon will occur twice or thrice in the

---

* Some of these identifications are doubtful, if not incorrect.—Ed.

Digitized by Google

same day, and at other times only once in two or three days. The spring rises in a passage, gray with age, hewn in the chalky rock, and is being conducted along the edge of the mount of the temple to the pool of Siloa. This passage in the rock, more than sixteen hundred feet long, but of an insignificant breadth and height, is a truly rough cyclopean work, evidently dated from a period preceding that of the Israelites. The pool of Siloa lies in a shady dale, which anciently contained the royal garden. In the midst of the pool rises a plain column, which looks almost like the Nilometer in Cairo. Perhaps it is the remains of an ancient basilica, under which there were arranged separate baths for the two sexes.

Rogel, now called The Well of Nehemiah or Job, is the deepest. It lies thirteen feet below the ground, and rises in an arched cave. Tobler, who let himself down, found that the stones of the shaft had given way greatly, and that, therefore, their falling in at an early period was to be apprehended. During Sepp's stay at Jerusalem, the winter rain had so swelled the well, that the water, like a spring tide, broke forth from the ground some little distance further on. This was considered as a sign of a season of abundance, and hailed with universal delight. Between New-Year and Easter, too, the well overflowed for three weeks; while in autumn the water sometimes only reached the height of a man.

Jerusalem numbers twelve noteworthy pools; the number of cisterns is very large. They extend far beyond the walls of the city, especially towards the north, where once the country-houses of the inhabitants stood. Of the old ones many are blocked up. The Helena cistern, hewn in the rock, and coated with cement, is of gigantic dimensions. It is a subterranean lake, filled with sweet rain-water, and the vault in the rock possesses a remarkable echo.

We must now mention the most extensive and most remarkable cavities. It was in Europe all but forgotten, and when remembered, it was as a legend, when, in 1854, on the falling in of a portion of the wall of the city, an entrance into the ground was disclosed, which was enlarged by the scratching of a dog. Dr Barclay was the first to descend, and after him many other Europeans visited the subterranean work. The entrance is so blocked up that one has at first to crawl. However, the visitor soon reaches broad steps in the rock, which lead down into deep grottoes. The declivity, which leads to the end of the cave, amounts to about one hundred feet, the width six hundred and fifty, and the length seven hundred feet. Cyclopean pillars, nay, pyramids of rock, support the upper walls. The kind of stone in which this immense grotto was excavated is a chalk rock, the same as at Montmarte.

It is easily seen that this cave is a quarry, whence the stones for the buildings in the city were drawn. There are still to be seen the niches in the walls, blackened by the lamps of the quarrymen, blocks ready to be detached from the rock, and potsherds. The mode of quarrying can still be traced plainly enough. Holes in the shape of wedges were drilled in the block, to be removed from the rock, then dry wooden

Digitized by Google

wedges were driven in; these were then made to swell, by pouring water on them, whereby the blocks were rent. Thus the Egyptians, Carthaginians, and Phœnicians, proceeded; and thus our quarrymen work to this day. Many marks of the workpeople are still to be seen on the blocks. In these quarries the stones were hewn, and then raised through openings in the ceiling, which have not yet been discovered.

This whole underground Jerusalem was a result of the necessities of the city. It was the only large city in the known world which lacked flowing water. The few existing springs, therefore, were carefully fenced in, conducted to great distances, and water collected in pools and cisterns hewn out for the purpose. Large quarries were required, because there was a scarcity of timber. In these artificial caves a considerable portion of the inhabitants might find refuge in times of invasion by the Assyrians. This undermining of the ground probably protected not only the inhabitants, but also the houses and walls. "A principal object of these excavations," says Sepp, "in these dreadfully volcanic regions, was to obviate the effects of earthquake; for it is to these safety-valves that the city is indebted for its continued existence, while the walls of Tiberias more than once fell in like card-houses."

Origin of the Carnival.

It is to the East that we are indebted for the Carnival. The conquest of India by Bacchus contains in its legend all the history of those distant orgies. Egypt had the *fêtes* of the Ox Apis, which has given the idea of the masquerade of the Bœuf Gras; the Saturnalia and the Lupercales of Ancient Rome were the continuation of that system. Christianity moralised the masking and purified the Carnival. But St Cyprian, St Clement of Alexandria, and St Chrysostom, in vain condemned this rude gaiety; it introduced itself even into the bosom of the Church, and licentiousness at last went so far that Pope Innocent III. was obliged to issue decrees to reform its excesses. In the middle ages, the Carnival commenced on the 15th December, and comprised the *fêtes* of Christmas, of the New Year, and of the Epiphany. The Renaissance gave another character to these *fêtes*, and the Carnival lost in France, at least at the court, its national character. These days of folly, where formerly free Gaulish gaiety prevailed, became an opportunity for intrigues in gallantries more or less insipid, in which the masks, that Italian importation, took all its charm from the face. With Louis XIV., the Carnival assumed a more solemn tone, and was little more than a pretext for flattering the great king. With the regent, the whole character of the Carnival was changed, as he patronised the masked balls of the Opera and of the Palais Royal, where the bourgeoisie mixed with princes of the blood and of the nobility. From that moment dates the reputation of the balls of the opera. The Revolution interrupted in a sanguinary manner these assemblages, which only

Digitized by Google

recommenced in 1805, in the midst of the *prestige* of military glory. The Carnival amusements are falling off—that is certain. And is it an advantage, or an evil? Should we regard it as a happy prognostic, or a sad symptom? That is not for us to decide.—*La Patrie.*

The Jews.

The *Wilna Messenger* states that according to the latest calculations made, the number of Jews now amounts to 7,000,000, about one half of whom reside in Europe. Russia contains the most, 1,220,000; next comes Austria, 853,000; then Prussia, 284,500, and the other countries of Germany together 192,000. At Frankfort there is one Jew to 16 Christians, and in Prussia only one to 73. The number in Saxony is very small, Leipsic and Dresden having only 1600. In Switzerland and Norway, the Jews are few in number, being only one out of 6000 inhabitants. There are 80,000 in France, 42,000 in England, and 5200 in Switzerland. One remarkable fact is that in France, Belgium, and England, where the Jews are entirely emancipated, the number is gradually decreasing, while in those countries where they are still subjected to a certain restraint, they increase.

The Last Jewish Sacrifice.

When the Prince of Wales visited the Holy Land, he and his party went to Nablous, the ancient Shechem, in the valley between Mounts Ebal and Gerizim. A small company of Samaritans, 152 in number, remain there, the last of that religion, and the sole representatives of that once powerful nation. Here the royal party witnessed the celebration of the sacrifice of the passover on Mount Gerizim. As the sun touched the horizon, six sheep were slain with knives, and the blood was touched by the finger on the foreheads and noses of the children. The sheep were then spitted on wooden poles, after the ancient custom, and roasted in pits, the utmost care being taken to observe the injunctions of Moses. Silence was observed on the mountain for five hours. After midnight, the company were aroused to eat the passover. As no foreigner or uncircumcised person can partake of it, the strangers were not allowed to approach. With ropes around their waists, with loins girded, shoes on their feet, and staff in hand, the people ate it in haste, with bitter herbs and unleavened bread. Then every particle of the meat and bones was carefully gathered and burned, so that "nothing remained till morning." This interesting company of Samaritans at Nablous have long retained about the same numbers. The smoke of their sacrifices has seldom been interrupted for many centuries, and is now the only one Jewish sacrifice lingering in the world.

Digitized by Google

Capernaum.

Mr Ainsworth read a paper "On the site of Capernaum, or Caphar Nahum." The writer pointed out that the error on the part of Josephus in calling the En (spring) Kachal of the Jews and "Round Fountain" of the Arabs, "Fountain of Capernaum," had led to two mistakes: first, to the identification of the same spot with the Capernaum of the New Testament by some; and secondly, to the unnecessary search after springs at other places, also identified with Capernaum, as the Fig-tree Spring and the Mill Springs on the shores of the Sea of Galilee. Mr Ainsworth pointed out that the black fish of the Nile, said by Josephus to be engendered in the spring—the Coracinus of Pliny—was the *Macropteronotus niger* common to most rivers in Syria and Egypt—the Shelbe of the Nile, and Kambari fish of Speke; that it bred in springs, rivulets, and shallows, and was caught with a hook fastened to a pole, whence the allusion in Matt. xvii. 27, "Cast an hook." The actual Tell Hūm was not, as Dr Robinson read it, "the ruined heap of a herd of camels," but the site of the Jewish Caphar Nahum, Kefar Nachum and Kefar Tanchumin, the supposed burial-place of Nahum and Tanahum, and the Capernaum (as advocated by others) of the New Testament The identity was established by the comparison of rabbinical and mediæval notices with those of modern travellers, and with the facts of the case; only the fountain was not that of Capernaum of the Jewish historian. Mr Ainsworth also pointed out that above Magdala were the caves or sepulchral grottoes called by the Rabbins Telirnan and Talmanutha, whence the Dalmanutha of Mark viii. 10, as compared with Magdala of Matt. xv. 39.

Jews in Austria.

The burdens which have weighed down the Jews for ages have not yet been entirely removed. In despotic Austria there has been a relaxation, yet even now the old spirit of persecution survives. Every effort to put this people on an equality with others meets with opposition. Thus at Venice the government wished to draw forth from the Chamber of Notaries the admission of Jews as notaries. The Chamber has answered that all persons not belonging to the Christian religion can be admitted to these functions except the Jews. The *Presse* attributes this singular resolution to the fact that the lower classes in Venice consider only Catholics as Christians. Thus ignorance and intolerance go hand in hand.

Speaking of the Jews in Austria recalls another incident. M. M. Kompart and W. R. Theimer had put in their *Annual* for the year of the world 5624 an article by the historian Graetz, entitled the Regeneration of the Jewish People, wherein is discussed the interpreta-

Digitized by Google

tion of Isaiah, which they apply sometimes to the Messiah. The public ministry chose to see in certain phrases of this article, 1st, an attack against the orthodox doctrine of the Messianic Jews; 2d, the crime of disturbing the religious who take the Christian view. For railing at the Jewish orthodox belief touching the Messiah, the author, so the declaration ran, has blasphemed against the Christian religion. The editor of the *Annual* was sentenced to pay forty florins, and the seizure of the book ordered. In the suit figured as witnesses the preacher Manheim and Rabbin Horvitz, who have declared that there is no official point of orthodoxy in Judaism, and that there is a divergence of belief in the mission of the Messiah, and how He will make His appearance. This declaration does not satisfy certain orthodox Rabbins to the number of 121. These have signed a contrary declaration that the belief of the coming of a personal Messiah is a strict obligation; and that whoever denies this, denies the whole of Judaism. Le Ben-Chananya calculates there are 1000 Rabbins in Europe. These signatures therefore represent the minority. In France this declaration has been signed only by the grand Rabbins of Colmar.

East of the Jordan.

TEMPLE, *June* 21, 1864.

In the *Athenæum* of the 18th inst., p. 837, it is stated, upon the authority of M. de Saulcy, that, during his recent explorations upon the east of the river Jordan, he "reached a small plateau, on which lie about twenty *dolmens and cromlechs*, exactly like those of France and England. The plateau is called el-Azhemieh, 'the Place of Bones.'" The following information as to very numerous other monuments of the same description may likewise be of interest to some of your readers:— When I was travelling upon the east of the Jordan, in May 1849, in going by an unusual route across the country from the ruins of Gadara to those of Djerash, we passed by the village of *Jumha*, which is but a few miles distant from the western border of the high land which extends from Mount Hermon along the whole length of the eastern side of the valley of the Jordan. Upon a small hill near Jamha we found several cromlechs; some were perfect, others were in ruins. All the former were constructed upon the same plan. Three slabs of unhewn stone were fixed in the ground perpendicularly, and closely together, at a right angle to each other, thus forming three sides of a square. Upon these a fourth slab was laid, sufficiently large to overlap its supports. In every case the open side of the square faced to the south-east. I could find no trace upon any of the stones of their having been hewn. They were about six feet high from the level of the ground, by eight feet long; the fourth, or horizontal slab, being an irregular square of about twelve feet. In thickness, they varied from one to two feet.

Upon leaving Jumha for Djerash, we kept a southerly course for two

Digitized by Google

hours, and along the first three or four miles saw numerous groups of the same description of cromlechs upon the low hills near which we passed. Upon that called Kefr el-Job they were especially numerous. This hill is just within the eastern border of that most lovely pastoral scenery, rich in fine evergreen oaks and good herbage, which extends from near Jumha to the village of Sûf, and the extensive, as well as highly picturesque, ruins of the Tower of Djerash. The district was rich in flocks and herds of the villagers, and also of the Bedouin, who were encamped there.

Who were the people who erected cromlechs? and for what purpose were they constructed? That the race who constructed them was powerful and migratory, it seems may be inferred from the fact that cromlechs have been found from Cape Comorin, in Southern India, to the northern parts of Europe. That they were constructed as sepulchral monuments is certainly the tradition now current amongst the inhabitants upon the east of the Jordan. D. ROBERTON BLAINE.

---

*Jehovah's Ancient People, City, and Land.**

Abram called of God, (B.C. 1921.) Acts vii. 2, 3; Gen. xii. 1–4.

The Land of Canaan promised to him and his seed as "an everlasting possession."† Gen. xiii. 14–17, xv. 18, xvii. 1–8; Gal. iii.

---

* Prophecy foretells events in threefold language—symbolic, figurative, and ordinary, (see Rev. xix. 11-13; Isa. lxiii. 1-6, xxvi. 21; also Ezek. xxxvii. 12; Isa. lii. 1, 2; Zec. xiv. 10, 11;) but the events foretold should be received as facts, unless it is said a figure is intended, as in Matt. xiii. 34; Ezek. iv. 6; Rev. i. 20. "Israel," therefore, in these pages, means the *literal* seed of Abraham, and "Jerusalem" the *literal* city of the Jews, in the land of Palestine, and not "the people of God," or "the Church of God" of this dispensation, as some would interpret. [Our readers may not quite agree with some of the prophetical arrangements in the following paper, but they may find its selection of texts useful.—EDITOR.]

† The covenant with Abraham, &c., regarding the land, is always referred to as *unconditional*.—See Deut. i. 8, vi. 10, xi. 9, &c. The Levitical *conditional* covenant, which was 430 years afterwards, cannot disannul it, God's promise and oath to Abraham still remain, His *gifts* and *calling* are "without repentance."—Rom. xi. 29. Although, through Israel's rebellion and sin, the condition of the Levitical covenant is being fulfilled, yet this by no means leads us to believe that the covenant with Abraham is annulled. The covenant referred to by St Paul, (Heb. viii. 13,) as "that which decayeth and waxeth old," and "is ready to vanish away," is the Levitical *conditional* covenant, (ver. 9,) and not the Abrahamic; for the "new covenant" mentioned in that chapter, as about to be "accomplished upon, (συντελέσω ἐπι, ver. 8,) and established to, (διαθήσομαι, ver. 10,) the house of Israel and the house of Judah," is exactly similar to the promise connected with the covenant with Abraham—"I will be to them a God, and they shall be to me a people."—Heb. viii. 10, and Jer. xxxi. 31-34, with Gen. xvii. 7, 8.

Digitized by Google

16–18; confirmed to Isaac, Gen. xxvi. 3, 4; and to Jacob, ("Israel," Gen. xxxii. 28,) Gen. xxviii. 13, xlviii. 4.

The twelve tribes of Israel that sprang from him, (Gen. xlix. 1, 28,) were only sojourners in the land. Heb. xi. 8–10, 13, 39, 40.

It is the Lord's land. Lev. xxv. 23; Deut. xxxii. 43; Ezek. xxxviii. 16; Joel ii. 18. "Thy land, O Immanuel!" Isa. viii. 8.

The throne of the land given to David and his seed for ever. 2 Sam. vii. 16, xxiii. 5; Ps. lxxxix. 3, 4, 34–37, cxxxii. 11–18.

Revolt of the ten tribes under Jeroboam. 1 Kings xii. 19, 20.

The ten tribes led captive. 2 Kings xv. 29, xviii. 9–12.

Captivity of the two remaining tribes, (Judah and Benjamin,) to Babylon for seventy years. 2 Kings xxv. 1–12; 2 Chron. xxxvi. 18–21.

Partial restoration of these two tribes, (42,360.) Ezra ii. 1, 64.

Their descendants murdered Christ. Acts iii. 15, vii. 52.

Present national condition of Israel foretold. Lev. xxvi. 14, &c.; Num. xxiii. 9; Ps. lxxiv. 9; Isa. i. 1–9; Hos. iii. 4; Luke xix. 41-44; Rom. xi. 25; 2 Cor. iii. 15; Gal. iv. 25.

Jerusalem to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke xxi. 24; Dan. ii. 37–45.

Her house to be left unto her desolate, until Christ, "the desire of all nations," comes. Matt. xxiii. 38, 39; Acts xv. 16.

Israel not cast away for ever. Lev. xxvi. 44; Rom. xi. 1, 2, 28.

An elect remnant is now being incorporated with the Church, (Christ's spouse, Eph. v. 24–32,) which shall be "caught up to meet the Lord in the air," at the sound of the last trump. Rom. xi. 5, 7; Eph. ii. 13–18; 1 Thess. iv. 15–17; 1 Cor. xv. 51, 52.

The Jews having returned (unconverted) to their own land, shall rebuild their temple, and offer sacrifices in unbelief. Isa. lxvi. 1–3, 6; Rev. xi. 1, 2; Isa. i. 10–15; Heb. x. 4.

The Lord's "two witnesses" shall prophecy for one thousand two hundred and sixty days, (three and a half years, half of Daniel's seventieth suspended week,) and be slain, but be raised again in three and a half days, and ascend into heaven. Rev. xi. 3–12.

The time when "the Antichrist," ὁ ἀντίχριστος, (1 John ii. 18,) shall reign (and ten kings under him) over the ancient Roman Empire revived. Dan. vii. 7, 8, 19–25; Rev. xiii. 1–10. He shall take away "the daily sacrifice," and set up his idols on the battlements of the Temple. Dan. ix. 26, 27, (see marginal reading,) xi. 45, xii. 11; Matt. xxiv. 15, 16; 2 Thess. ii. 1–8.

The time of Jacob's trouble. Ezek. xxii. 17–22; Zech. xiv. 2.

A time of trouble such as never was before. Jer. xxx. 6, 7; Dan. xii. 1; Matt. xxiv. 15–22. To last for forty-two months, (Rev. xi. 2,) or three and a half years. Dan. vii. 25, ix. 27, xii. 7.

Jerusalem besieged, taken, but a remnant preserved. Zech. xiv. 2; Zeph. ii. 3, iii. 12, 13; Isa. xxvi. 20, li. 16; Joel ii. 32.

Humbled by judgments. Isa. xxvi. 16; Hosea v. 15; Zech. xiii. 8, 9.

Digitized by Google

Antichrist and his armies overthrown, and Israel and Jerusalem delivered by the personal advent of Christ, (with all His saints, 1 Thess. iv. 14, 16, 17 ; Jude, 14, 15,) coming in power and great glory to reign. Rev. vi. 15–17 ; Isa. ii. 19–21, xi. 4, xxx. 27–33, lxiii. 1–6, lxvi. 13–16 ; Zech. xiv. 3–5 ; Joel iii. 1, 2, 9–16 ; Rev. xix. 11–21 ; Dan. ii. 31–35, 44, 45 ; Matt. xxiv. 29, 30.

There shall be a gathering of the Ten Tribes into the wilderness of the people, for purification. Ezek. xx. 33–38.

On their return to Palestine, the Land shall be invaded by "Gog, with all his bands"—*i.e.*, Russia,* &c. Isa. xiv. 29–32, xxiv. 3; Ezek. xxxviii. 2, 8–17 ; Joel ii. 1–11; Micah iv. 11–13 ; Zech. ix. 12–14.

Gog overthrown "upon the mountains of Israel." Ezek. xxxviii. 21, 22, xxxix. 4, 5.

Christ shall come suddenly to His temple. He shall purify the sons of Levi. Mal. iii. 1–4.

The Spirit of grace, &c., to be then poured out. Jer. xxxi. 9 ; Ezek. xx. 43, xxxvi. 25–27 ; Joel ii. 28–32 ; Zech. xii. 10 ; Rev. i. 7.

Christ shall stand in that day upon Mount Olivet, amidst the convulsions of nature. A change will be effected in the surface of the land around, and Jerusalem be "lifted up." Zech. xiv. 4, 5, 8, 10 ; Isa. ii. 1–3 ; Ps. xlvi. 4 ; Ezek. xlvii. 1–12 ; Joel iii. 18.

The land shall then be re-divided to the twelve tribes of Israel in parallel bands across the breast of the promised territory,† the far greater part of which has never yet been occupied by the seed of Abraham. A portion shall be reserved for the Lord, and His sanctuary, called "the oblation," between the lots of Judah and Benjamin. Ezek. xlv. 1–8, xlvii. 13–23, xlviii. 1–29 ; Isa. xl. 3–5.

Jerusalem shall then be rebuilt, and safely inhabited. Isa. xxx. 19–21, xxxii. 18, xxxiii. 20–22, xliv. 21–28 ; Jer. xxx. 18, xxxi. 38–40, xxxiii. 16 ; Zech. i. 16, ii. 4, 5, 8, viii. 3–5, xii. 6, xiv. 11.

The restoration and conversion of all Israel. Lev. xxvi. 40–45 ; Num. xxiii. 9, 10, 19–24 ; Deut. xxx. 1–10 ; Ps. xiv. 7, lxix. 35, 36, cxlvii. 2, 3 ; Isa. i. 25–27, xi. 10–16, xiv. 1, 2, xviii. 7, xxvii. 12, 13, xliii. 5, 6, xlix. 6, 12-23, li. 11, lii. 7–10, lx. 8–10, lxvi. 8–11, 18–21 ; Jer. iii. 14–18, xvi. 14–16, xxiii. 3–8, xxx. 3, xxxi. 6–37, xxxii. 37–41, xxxiii. 7–26, l. 19, 20 ; Ezek. xi. 17–20, xx. 40–42, xxviii. 25, 26, xxxiv. 13, 25, 26, xxxvi. 8–12, 24–38, xxxvii. 11–28, xxxix. 25–29 ; Hosea i. 10, 11, iii.

---

* In Ezek. xxxviii. 2, 3, the words "chief prince of Meshech and Tubal," (nesia rosh meshek ve tubal,) are, literally, "Prince of Russia, Muscovy, and Tobolski."

† Immanuel's Land will then reach across Syria to the River Euphrates and "the East Sea," or Persian Gulf :—See Gen. xv. 18 ; Exod. xxiii. 31 ; Deut. xi. 24 ; Josh. i. 4 ; Ezek. xlvii. 18 ; Ps. lxxii. 8 ; Isa. xxxv. 1, 2, xlix. 19, 20.

Digitized by Google

4, 5; Joel iii. 1, 2; Amos ix. 14, 15; Obad. 17; Micah ii. 12, 13 v. 3; Zeph. iii. 20; Zech. ii. 4, 5, viii. 7, 8, x. 6–10; Mal. iii. 2, 3; Matt. xix. 28, xxiv. 31; Acts xxvi. 6, 7; Rom. xi.

Israelites shall then be missionaries to the world.* Ps. lxvii. 1, 2; Isa. ii. 1–3, xxvii. 6, lxi. 6; Zech. viii. 13; Rom. xi. 12, 15.

Christ will then "restore again the kingdom to Israel," (Acts i. 6, 7;) and, as "the Son of David according to the flesh, (Ps. cxxxii. 11, and Acts ii. 30,) reign over the house of Jacob for ever." Isa. ix. 6, 7, xxiv. 23; Ezek. xxxiv. 23, 24, xxxvii. 24, 25; Micah iv. 7; Luke i. 32, 33.

Christ, "the Branch," shall then "build the Temple of the Lord, bear the glory, and sit and rule upon His throne, as King and Priest." Zech. vi. 12, 13; Isa. vi, 1, 3, with John xii. 41; Jer. xxxiii. 17; Ezek. xxxvii. 24–28, xliii. 4, 5; Haggai ii. 9; Zech. i. 16.

Israel's commemorative sacrifices then accepted. Ps. li. 18, 19, cxviii. 26, 27; Isa. lvi. 7, lx. 7; Jer. xxxiii. 18; Ezek. xx. 40, 41; Mal. iv. 4. Zion then "the City of Solemnities." Isa. xxxiii. 20.

"The Glory of the Lord," (Exod. xl. 34, 35; 1 Kings viii 11,) [the Shekinah], which departed from Israel, ascending from Mount Olivet,† (Ezek. xi. 22, 23,) shall then have returned. Ezek. xliii. 4, 5.

Jerusalem shall then be "the beloved city." Rev. xx. 9.

Beautiful for situation—the joy of the whole earth—the dwelling-place of the Lord, and "holy for ever." Ps. xlviii. 2, 3, cxxxii. 13, 14; Ezek. xliii. 7; Joel iii. 16, 17, 20, 21; Zeph. iii. 15–17.

The City of the Great King. Ps. ii. 6, xlviii. 2; Matt. v. 34, 35.

Jesus Christ, "the King of the Jews," shall there be "King over all the earth." Zech. xiv. 9; Ps. ii. 6, 8, lxxii. 8–11, 17–19, cii. 13–16; Isa. xxxii. 1; Dan. vii. 13, 14; Rev. xix. 16.

The Church—"the Lamb's wife," (Rev. xix. 7,) which had been previously "caught up," (1 Thess. iv. 17)—shall then be enthroned, and share in His glory. Matt. xiii. 43; John xvii. 22, 24; Rom. viii. 17; Col. iii. 4; Rev. iii. 21, v. 10, xx. 4–6.

Jerusalem shall then be the metropolis of the whole world. Isa. lv. 5, lxii. 6, 7; Micah iv. 8; Zech. viii. 23.

All nations shall go up, year by year, to Jerusalem, to worship the Lord there. Ps. lxv. 1, 2; Isa. ii. 1–3, lvi. 7, lx. 10–16, lxvi. 18–23; Jer. iii. 17; Zech. viii. 20–23, xiv. 16; Luke ii. 32.

The Divine glory to be manifested there. Isa. iv. 5, 6; Hag. ii. 7, 9.

The name of the City from that day shall be—["Jehovah Shammah"]—"The Lord is there!" Ezek. xlviii. 35.

The times of restitution of all things shall then have come. Acts iii. 21; Matt. xix. 28; Obad. 21; Num. xiv. 21; Deut. xi. 21; Ps. xxii.; Isa. xi, lxv. 17–25; Rom. viii. 19–21.

---

* The world shall yet say, "Salvation is of the Jews."—John iv. 22.

† The Mount from which Christ ascended, and to which He will return.—Acts i. 9-12; Zech. xiv. 4.

Digitized by Google

"AND SO ALL ISRAEL SHALL BE SAVED!"

Read Isa. lix. 20, 21, lx–lxii.; and Rom. xi.

Assault of Gog and Magog, &c.—Their overthrow. Rev. xx. 7–10.

The final Judgment—The Great White Throne. Rev. xx. 11–15.

The Eternal Kingdom. 1 Cor. xv. 24–28; Rev. xxi. 1–5.

"THE LORD GOD OMNIPOTENT REIGNETH!"

"Pray for the peace of Jerusalem; they shall prosper that love thee."—Ps. cxxii. 6.

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth!"—Isa. lxii. 6, 7. W. M.

Vegetable Productions of Palestine, according to the Seasons.

April.—Zif or Jiar; "brightness," in reference to the bright sun and pleasant appearance of the earth after the rains.

The latter rains never later than the beginning of this month; spring begins about the middle of it. Near the end the grain is ripening fast. Wheat and barley harvest already commenced on the plains of the Jordan, if the rains have not been more than usually protracted. Sugar-cane set. Grass very rank, and all vegetation very luxuriant.

Horses are now universally tethered in the green barley-fields, to enjoy uninterruptedly, for several weeks, the "spring grazing."

Beans, onions, pease, artichokes, lettuce, cucumbers, a species of onion much resembling a large turnip, very acrid and pungent when raw, but mild and edible when well boiled. The uncultivated and unimproved Arab potatoe is now seen in great abundance.

Lavender, rosemary, &c. White Mulberry ripe. Cistus roseus in bloom—the supposed rose of Sharon. Oleander, the almond-tree, and orange in bloom.

Great variety and numbers of plants—one of them entirely unknown, has several different kinds of flowers on it. The fields abound in the richest carpets of brillant flowers—that luxuriate in the frequent alternations of sun and shower. Early roasting ears. First ripe apricots. Excessive heat often. Wheat cut.

May.—Sivan; "the bramble month." Summer season commences. Harvest in progress both on the mountains and in the valleys. Almonds ripening. Apples in market, but very inferior, as all kinds are throughout Syria. The "mandrakes" give forth a smell and ripen their fruit. Many vegetables still sown, and vegetate without rain—as pumpkins and various kinds of squashes. Many esculents are raised as well at the conclusion of the rainy season as at the commencement. Vegetation has attained its maximum, and now begins rapidly to decline for want of rain. Seldom a cloud seen.

Late in the month water-melons, musk-melons, cantelopes, &c., are in the market; but generally only from the plains. The Sultan is supplied with those grown upon the shores of Lake Tiberias, pronounced the finest in the world. Cucumbers, onions, tomatoes, potatoes, maize. Oleanders still in bloom. Walnuts and blackberries ripe. First crop of sycamore figs—the jimaze or mulberry fig—apples too.

June.—Thammuz; said to be from the Syrians, who worshipped Tham-

Digitized by Google

muz Threshing still continues. Figs in market, cherries, plums, damascenes, now abundant. Cedar berries. Herbage becoming parched, the nomad Arabs begin to move northward with their flocks. The Fellahin, with a view of improving the quality, and hastening the process of maturation, are observed touching the fig with an oiled rag, affixed to the extremity of a long pole. Olives, almonds, figs, quinces, plantain fruit, and bananas: a few grapes ripe also. Licorice-plant and dandelion. Egg-plant in great perfection and abundance; will continue in market for months. Doum fruit from Jericho. Henna gathered to dye the hands, by way of checking perspiration, as well as beautifying them.

The season of making rose-water, by distilling the fragrant petals from "Wadi el Word," (Valley of Roses,) and exposing the jars in the sun. Weather extremely hot. Never rains.

July.—Ab; "verdure." Abundant supply of pears, nectarines, peaches, grapes, melons, potatoes, tomatoes, egg-plants, &c. The Indian fig, prickly pear, or cactus fruit, now ripe, and largely consumed. The trunk of the Jerusalem variety is about as thick as the human body, and usually but little longer, generally recumbent—its oval leaf is eight or ten inches long, five or six broad, and nearly one inch thick. The cocooneries are in full operation this month. Fine plums, damascenes, peaches, dates, cucumbers, pumpkins, and water-melons—the later are sometimes preserved through winter. Their seeds are also salted and preserved for eating. Various kinds of gourds likewise.

Millet, doura, linseed, and tobacco. There are several species of tobacco cultivated in Palestine—being incessantly smoked by men, women, and children. First grapes ripe. Heat still intense. Never rains. Some clouds.

August.—Elul, "mourning," in prospect of the day of Atonement near. All the fruits and vegetables of this goodly land are now mature. The alhenna or camphire, figs, grapes, citrons, and pomegranates still abound. Tomatoes, egg-plants, &c., &c. Turkish corn or doura, and millet ripening. The perennially green olive of the earliest species has now fully matured its berries, which being gathered, first by shaking, and then by beating the trees, are taken to the mill, and being ground into pulp, the "sweet oil" is extracted by pressure. Heat intense. Sky serene. Nights cold.

September.—Tisri, "the beginning month," because the civil year began now. Also called Ethanim, "strong ones," from the feasts of this month. Grapes, olives, pomegranates, pears, plums, citrons, peaches, tomatoes, potatoes. Cotton rapidly maturing, and hemp in bloom. Millet, doura, maize, (Egyptian.) Most of the lentiles are gathered within four months after planting. Chick-pease, lupins, beans, fenugreek. The crop of sesame, sown immediately on the removal of the barley, is now somewhat matured, but not gathered till next month: its expressed oil is called *serage,* and is used very extensively for culinary purposes, and of late for burning. The castor-oil plant, (*palma christi,*) which in the United States is generally an annual, or at most a biennial plant of six feet in height, is here a perennial tree twenty feet in height. Wild fennel is now matured, several species of flowers spring up through the hard desiccated earth, without a particle of moisture—and yet are very esculent. Heat; but rain frequent, and clouds rise in end of the month.

They have no oats; they feed horses on straw and barley. The annual routine of vegetation being now completed, and the husbandman having reaped all that he has sown, or indeed can sow, without the mollifying influence of rain to restore the cracked and indurated earth, he anxiously awaits the first shower, that he may lay the foundation of another series of cops.

October.—Marchesvan or Bul; "fall of the leaf." (Sometimes the rainy

Digitized by Google

season.) The former rain begins only now. Heat abated. Latter grapes are gathered. Jericho-rose in bloom. Wheat and millet sown. Olive and pomegranate-trees produce ripe fruit. Under favouring circumstances much wheat and barley are sown this month. All the ordinary garden esculents are also committed to the earth, as well as sesame, chick-pea, and other lentiles.

The grape season is still well maintained. but pomegranates are becoming scarce. Olive-trees threshed for the last berries. Pistachio-nuts make their appearance at the bazaars. If the rains have set in early, a few flowers begin to appear towards the close of the month: and radishes, lettuce, and other vegetables of rapid growth are already sufficiently matured for use. The seed that was sown in the spring may now be gathered. The cotton crop is now fully matured. Fig-leaves begin to blacken and fall.

November.—Cisleu; "Chitty." The rainy season is never later than now. Nights very cold. The narcissus is in flower most part of winter. The principal sowing of wheat and barley is made in this month. Deciduous trees are generally denuded about the middle of this month. Such dates as have matured are now collected; but it is only on the plains that they attain to much perfection. A few olives still gleaned. The vintage terminates this month. The grapes not heretofore consumed as an article of diet, or converted into raisins, are trodden in the wine-press, and set fermenting in the vat for wine or vinegar. Some of the expressed juice, however, instead of being thus appropriated, is boiled down to the consistence of molasses, under the name of *dibs* or *dibes*, and is far superior to any kind of sugar-cane treacle. The raisins, as well as figs, are rather indifferently cured, and are mainly consigned to the still by the Jews and Christians, and converted into arrak, and alcohol of no mean *bead*—but great quantities of them are consumed as a cheap and wholesome article of diet. Although Ichabod is evidently written upon Eshcol, yet it still produces most delicious grapes, particularly a seedless species, very much sought after by housekeepers. The vines are generally permitted to lie upon the ground in a state of the utmost neglect, without the slightest bracing or training; but in some of the vineyards of Eshcol, a bracing is most effectually accomplished by tying together the tops of three or four neighbouring vines.

December.—Tebeth; "miry." Cold great, but snow remains very short time. Often mists. Grass and herbs spring up. Rain more common than snow. Sometimes storms. East winds bring mists and hoarfrost. The earth fully clothed with rich verdure. Wheat and barley still sown, also various kinds of pulse. Sugar-cane in market. Cauliflowers, cabbages, radishes, lettuce, lentiles, &c.

Ploughing still continues at intervals.

January.—Skebeth; "shoots of trees." This is properly the second winter month. Snow falls, but soon melts. The violet, hyacinth, narcissus, tulip, anemone, colchias, and marylilies all in bloom. The wind chiefly north or east. In plain of Jericho the cold scarcely felt. Last sowing of wheat and barley. Last roasting ears of American maize—being the third successive crop from the same piece of ground! A few trees in leaf. Beans in bloom. The almond-tree blossoms, and in rapid succession, the apricot, peach, and plum.

Cauliflowers, cabbages, &c. Oranges, lemons, citrons, and limes. New leaves on the olive-tree. Doura planted. The mandrake in bloom—also the wormwood—absinthium, santoreium judaicum.

This is midwinter, and fire becomes indispensable to the comfort and health of the Frank population of the city; though the natives build no fires for merely warming themselves, (except, perhaps, a few exposed out-door shopkeepers,) contenting themselves throughout the winter with additional

Digitized by Google

clothing. Charcoal is the principal fuel made use of for domestic culinary purposes. But many thousand bundles of sticks and brush are also consumed: both are brought from Hebron and the banks of the Jordan, eighteen or twenty miles distant. In the large baking establishments, the only fuel used is green thorns, brushwood, and thistles, in bunches the size of sage, brought from a considerable distance on donkeys, and great is "the crackling of thorns under the pots." Lime-kilns are built in the midst of fields that abound in thorns, thistles, and rank weeds and grasses; which are dug up, and thrown into the furnace through a narrow aperture—and such is the disposition of much of "the grass which to-day is, and to-morrow is cast into the oven,"—for mountain-like piles of it are required for these various purposes. All the village bakeries are heated by the excrement of cows and camels.

February.—Adar, "magnificent," from the profusion of flowers everywhere. Lebanon covered with snow. Chiefly remarkable for rains, though they do not continue many days. Barley may still be sown. Snap-beans begin to mature sufficiently for table use. Apple-trees in bloom—peaches also.

Hyacinths, daffodils, tulips, ranunculuses, lilies, narcissus, geraniums, scarlet poppies, anemones, daisies, and many other familiar flowers in bloom, spreading themselves over the country in rich carpets; besides vast numbers of unknown herbs, springing everywhere in the fields. Cauliflowers, onions, carrots, beets, radishes, &c. Oranges, &c., &c.

March.—Nisan, "the flight," because in this month Israel left Egypt; also Abib, "the month of green ears." This month is the forerunner of spring. The latter rain should be now. Rivers swell, from heat melting the snow, and from the rain. Trees in leaf. The male blossoms of the date appear. Beans and pease in market. Trees all in full leaf. Pear-trees in bloom—also the apple-tree, palm, and black-thorn.

Sage, thyme, and other aromatics. Various kinds of mint. Both fruit and flowers on orange and lemon-trees. The fig-tree blossoms. Date-palm in flower.

Cauliflowers now in their highest state of perfection, equal to the best English or American.

Artichokes now. The pod of the carob-tree nearly ripe—very much like the honey-shuck. The crop of celery sown in July now perfected. Rue, parsley, hyssop, leeks, onions, garlic, &c.

The flowers of last month are still to be found either in the valleys or mountains.

Statistics of the Russian Church.

The *Church Review* gives the following interesting statistics relative to the Greek Church in Russia:—There are 477 convents of men, numbering 5648 monks, and 4879 novices; and 137 convents of women, numbering 2931 nuns, and 7669 novices. They are generally poor, but enjoy a high character for piety and benevolence. There are 50,165 consecrated buildings for worship, and others are being built. The inauguration of the church at Paris, which is so much admired, is hailed as a sign of increasing vitality. There are 87 bishops, 37,950 priests, 12,444 deacons, and 63,421 other clerics. With the addition of the ecclesiastics *en retraite,* the number of secular clergy amounts to 126,164. The temporal condition of the country clergy, though far from what it should be, is improving. The orthodox population,

Digitized by Google

omitting those in the army and navy, is 52,034,650; of those, 37,612,978 communicated at Easter *en bons Chrétiens.* The religious condition of the people generally is very hopeful, and a large number of new schools have been founded.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In a note to a paper in a former number of this Journal, it is stated that almost all commentators of the present day reject the Domitianic and accept the Neronic date of St John's banishment to Patmos. Will you permit me to say a few words on this subject?

We will not dwell upon the fact that Faber, Cuninghame, Frere, and Edward Bickersteth (the latter an earnest advocate of our blessed Lord's Pre-millennial Advent,) accepted the Domitianic date of the Apocalypse: we turn to living writers.

Mr Elliott* has, for a quarter of a century, steadily repudiated the (supposed) Neronic date. Canon Wordsworth and Dean Alford are firm in upholding the Domitianic date.

Let us take three of the most recent names connected with this subject—Dr Trench, Dr Vaughan, and Dr Davidson. Dr Trench (the present Archbishop of Dublin) about two or three years ago published a volume on the Seven Churches; I have not seen the book, but a reviewer says, "Dr Trench is favourable to the Domitianic date." I grant that such expressions as "favourable" and "not unfavourable" only denote that Dr Trench may prefer, without decidedly accepting, the date in question.

I next come to a book on the Apocalypse by Dr Vaughan of Doncaster, one of the ablest living scholars in the English Church. I have not read his work; but in Mr Elliott's review of it in the *Christian Observer,* he states that Dr Vaughan upon the whole accepts the Domitianic date, though he thinks the question not altogether free from difficulty.

In the same review of Dr Vaughan's book, Mr Elliott writes—"Even Dr S. Davidson now regards the Neronic date as untenable, though he once held it to be the very key of right Apocalyptic interpretation." May the Spirit of the Lord graciously enlighten Dr Davidson to renounce other, and far more dangerous, errors!

We must put the honoured name of Auberlen into the opposite scale. While he declines discussing the question, he is disposed, with the illustrious Sir Isaac Newton, to prefer the Neronic date. But neither Auberlen nor Newton is infallible in such chronological questions.

---

* I have never had in my possession the "Horæ Apocalypticæ," nor read its discussion of the date in question. I have no acquaintance with this apparently learned and valuable work, except from reviews. But I have lately read with care the "Apocalypsis Alfordiana."

Digitized by Google

They both regard the Darius of Ezra iv. 5 and 24 as Darius the son of Hystaspes, and yet hold that the Artaxerxes of Ezra iv. 7 and 23 was one of the *successors* of Darius. Let any candid inquirer read continuously Ezra iv. 23, 24, and v. 1, 2, in connexion with the first chapter of Haggai, and must he not think that it is only by sadly tearing and rending the scriptural record that we can come to the strange conclusion that the transactions recorded in Ezra iv. 7–23 were subsequent to Ezra v. 1–2, vi. 1–12, and Haggai i.?

Some have objected, on account of the difference of name, to identify the Artaxerxes of Ezra iv. 7 with the Magian usurper Smerdis. It may be replied that Cyrus, the son of Xerxes, on ascending the throne, assumed the name of Artaxerxes, and is known in history as Artaxerxes Longimanus. Again, when the traitor Bessus had slain Darius Codomanus, he professed himself to be an independent sovereign, and assumed the name of Artaxerxes. If I mistake not, there is a tradition that Darius the son of Hystaspes was known by a different name before he became king. At all events, the examples of Cyrus (Artaxerxes Longimanus) and Bessus make it both possible, and not improbable, that Cambyses and Smerdis may have severally assumed the royal designations of Ahasuerus and Artaxerxes, and have employed those titular names in their correspondence with their officials in Samaria.

Further, Æschylus in his historic drama of the "Persæ," Herodotus, and Ctesias, (and to a certain extent Xenophon in his romance of the "Cyropædia,") teach us that Cyrus the Great was succeeded on the Persian throne by Cambyses, and he by the Magian usurper Smerdis. Thus, on the highest secular authorities, there were *only two* kings of Persia between Cyrus and Darius Hystaspes; and the first of these two was Cambyses, the son of Cyrus.

If we turn to Ezra iv. we find that apparently there were only two kings, Ahasuerus (ver. 5) and Artaxerxes, between Cyrus and Darius. And it is only by a most strained and uncritical departure from the obvious and natural interpretation of Ezra iv. 5, 6, and 7, that we can deny that Ezra teaches us that Cyrus was immediately succeeded on the throne of Persia, Babylon, and Jerusalem by king Ahasuerus, and he by Artaxerxes. To what other reasonable conclusion then can we come, in order not to offer violence to the scriptural record, than to identify Ahasuerus with Cambyses, and Artaxerxes with the Magian usurper Smerdis?

If we do this, there would seem to be a striking agreement between sacred and secular history. The enemies of the Jews write an accusation against them to Ahasuerus, but he does not seem to have paid much attention to it; certainly they did not venture, during his reign, to put a forcible and entire stop to the building of the temple at Jerusalem. Consult Herodotus, and we have a natural explanation of this. Cambyses would appear to have reached man's estate when Cyrus released the captive Jews, and commanded them to rebuild their temple. He could therefore be no stranger to the reverence with which his royal father had regarded the God, the temple, and the city of the Jews. We therefore feel no surprise that Ahasuerus (Cambyses) should have shrunk with dislike from dishonouring the memory of his royal father by malignantly persecuting those Jews whom Cyrus himself had restored to their own land, and sternly arresting the work of that temple which he knew Cyrus had himself commanded the Jews to rebuild.

Again, let us accept the Artaxerxes of Ezra iv. 7 as the Magian impostor of Herodotus, and all is natural. He would have no sympathy with any of the plans of the Great Cyrus, and was, not improbably, a stranger to the very name of Jew and Jerusalem. We do not, therefore, wonder if the Samaritan colonists were far more successful with him than they had been with his predecessor Ahasuerus, and that Artaxerxes should consent to the Jews being

Digitized by Google

compelled to desist from all their building operations by forcible measures, and downright violence.

Herodotus also throws much light upon the historical events recorded in the first chapter of Haggai. The Jews are there represented as having grievously incurred the Divine displeasure, because they were diligent in building their own private dwellings, while they neglected their temple. A word on this part of our subject.

When Artaxerxes,* apparently the son of Cyrus, and lawful King of Persia, peremptorily commanded them to desist from the work of the temple, we must regard them as bound to submit to the positive command of their supposed lawful sovereign. The decree of Cyrus was set aside by one apparently competent to do so. But the moment the Jews discovered that Artaxerxes had been put to death as an impostor and usurper, the decree of Cyrus became at once as valid as ever. Every week, therefore, that the Jews delayed to take advantage of this state of things, rendered them more and more guilty before God, and made necessary on His part the sending of judgments to punish their disobedience.

One of the reasons, I believe, for supposing that the letter of Artaxerxes (Ezra iv. 17–22) was written after the time of Darius, and the completion of the second temple, is, that there is no mention of the temple in this royal letter. To this we offer the following reply:—

It would appear to be certain that Ezra teaches us (chap. iv. 23–24) that when Rehum and Shimshae came on their malignant errand to Jerusalem, that the Jews were certainly employed *in rebuilding their yet unfinished temple,* and that the chief result of this hostile visit is thus recorded by Ezra—"*Then ceased the work of the house of God which is at Jerusalem.*"

Now, the letter of Artaxerxes was founded upon that of Rehum, (Ezra iv. 11–16.) We have strong reason for believing that there was a *suppressio veri* in this letter. No mention is made of the temple, though we know from Ezra that the work of the yet unfinished temple was actually being carried on at the time. The object of Rehum was to malign and injure the Jews, and he might naturally suppose that the hostile suspicions of Artaxerxes might be more easily aroused against them, if the Jews were represented as fortifying their city with a view to future rebellious purposes, than if they were merely intent on rebuilding their temple. Hence the letter of Rehum would seem to contain both a *suppressio veri* and a *suggestio falsi,* and, as such, is no foundation for the conclusions that have been drawn from it. I think that Newton and Auberlen have erred in accepting the Neronic date of the Apocalypse, as well as in thinking that the Artaxerxes of Ezra v. 7 was one of the successors of Darius Hystaspes.

A Constant Reader.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Allow me to offer a few remarks on the ninth article in your July No., entitled "The Battle of the Great Day of God Almighty."

In a popular Commentary is the following note on Zech. xii. 11, "The mourning of Hadadrimmon:"—"This was the great mourning for Josiah, (2 Chron. xxxv. 22-25.) Jerome says that Hadadrimmon was the name of a

* The writer has discussed this subject in an early number of the *Christian Observer* for the present year.

Digitized by Google

place which in his time went by the name of Maximianopolis, so called in honour of the Emperor Maximian, being situated seventeen miles from Cæsarea and ten miles from Jezreal. This, perhaps, was the exact place, in the valley or plain of Megiddo, where Josiah was slain." This may have been only conjecture on the part of Jerome. The author of the article in question has satisfactorily refuted his own suggestion that "Hadadrimmon was the name of the *king* against whom Necho fought," (p. 277.)

On the same page the writer observes:—"On reading carefully the passage in Rev. xvi. from the 12th to the 17th verse, our attention is arrested by the peculiarity of the construction. In verse 15 there is a sudden transition from (to?) the first person singular, with no mention who the speaker is; and verse 16 seems to be a *parenthesis,* an allusion to* *another* matter thrown in here, and not directly connected with the matter of the text, which makes a complete sense without it."

The following is the sudden transition to the first person:—"Behold, I come as a thief. Blessed is he that watcheth," &c. I would observe that the speaker here is so evidently the Lord Jesus (1 Thess. v. 2) that it was wholly unnecessary to introduce His name. And the very omission is calculated to make a more powerful impression on the mind of the reader. The parenthetical interposition by our Lord is exceedingly suitable to the place where it occurs. John had just spoken of the awful "battle of that great day of God Almighty." What could be more seasonable and apposite than that, at such a moment, Christ should suddenly break in upon the prophetic narrative, in order to warn His professing Church of that coming of their Lord, in which they were so deeply interested?

Again, the writer proceeds to say: "Verse 16 resumes the third person, and the question arises, *To what* antecedent does the *αυτοὺς* ('them') in this (16th) verse *refer?* There is no antecedent in the previous verse, *i.e.,* in the 16th.

To me it appears that the 15th verse is a solemn and beautifully apposite parenthesis, and, therefore we are not to expect to find in it an antecedent to the *αυτοὺς* of the 16th verse. I will transcribe John's prophetic symbolical narrative, omitting the 15th verse as parenthetical:—*Καὶ εἶδον εκ τοῦ στοματος τοῦ δράκονιος, και εκ τοῦ στόματος τοῦ θηρίου, και εκ τοῦ στοματος του ψευδοπροφήτου, πνευματα τρια ακάθαρτα ὅμοια βατράχοις.* (14.) *εισὶ γὰρ πνεῦματα δαιμονων ποιοῦντα σημεια εκπορεύεσθαι επὶ τοῦς βασιλεῖς τῆς γῆς καὶ τῆς οικουμενης ὀλης συναγαγεῖν αυτοὺς εις πόλεμον της ἡμέρας εκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.* (16.) *Καὶ συνήγαγεν αυτοὺς εις τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Αρμαγεδδάν,* (Rev. xvi. 16.)

This arrangement would seem to make it almost compulsory to regard *βασῖλεῖs* of verse 14 to be the antecedent of *αυτους,* verse 16, as it is of *αυτούς,* verse 14.

And what is to be the nominative to the singular *συνηγαγε* of verse 16? If we bear in mind that the definite number *τρία* is connected with *πνευματα ακαθαρτα,* and that these *πνευματα* are regarded as a sort of personal agents, we shall perhaps be reluctant to apply in this case the rule that a Greek neuter plural can be the nominative to a singular verb. The revised American version, however, takes this view, and renders verse 16, "And they gathered them together," &c., adding in a note, "*they,* to wit, the *πνεύματα* of verse 14, who there went forth for the purpose which they here accomplish." The plural *εισι* in verse 14 is against making *πνευματα*

---

* The italics are in the original.

the nominative to συνηγαγε This objection had occurred to my own mind, before I was aware that it had been advanced by Hengstenberg. I prefer with Hengstenberg and Ebrard, connecting συνηγαγε with ὁ Θεὸς ὁ παντοκράτωρ of verse 14. The unclean spirits had, by their evil influence, prepared the kings of the earth and their followers to go forth with a hostile purpose, and God himself finally gathered them together at Armageddon. Hengstenberg refers to Joel iii. 2; Ezek. xxxviii. 4, 16; xxxix. 2.

Because מֶגֶד and מִגְדָּנוֹת signify what is costly and precious, it appears that an old German Commentary suggests that "Armageddon is substituted for Harmeged and Harmigdannoth, the mountain of costly or precious things." This may be a reason why "it has been thought by some that the word Αρμαγεδδον is a synonym for the New Jerusalem, the everlasting abode of glorified saints." This also may have encouraged the author of the paper under discussion to ask the question, "Might not the αυτοὺς of verse 16 be THE SAINTS of the first or virgin translation, who are thus hinted at in connexion with Christ's silent coming as a thief to remove them?" (p. 278.)

We ask the candid reader to look once more carefully at the 16th verse. Can he fairly make τον τοπον τον καλούμενον Εβραϊστὶ Αρμαγεδδον to mean other than (*the place*) the *earthly locality* called in Hebrew Armageddon? Is it not offering violence to the nature and obvious meaning of τοπος, to make it here signify the New Jerusalem, and not some *earthly* locality in the sense in which we should use it of the plain of Esdraelon or of Mount Seir?

The writer's remarks on the scriptural necessity of locating the Battle of that Great Day in the region of IDUMEA deserve attention. At the same time we must not overlook such passages as Dan. xi. 45; Joel iii. 2 and 12, and others.

In interpreting Rev. xvi. 13-16, I should feel disposed to regard verse 15 as a brief, suitable, and well-timed warning from Christ to His Church—verse 16 as a continuation of the prophetic narrative, and intimately connected with verse 14. I should refer the αυτοὺς of verse 16 to the βασιλεῖς of verse 14, and should regard Armageddon as the terrestrial locality where are to be gathered together by Almighty God the kings of the earth and their armies, preparatory to their final overthrow. Y.

Digitized by Google

Poetry.

ETERNAL WATERBROOKS.

Eternal waterbrooks !
  Fed by no earthly rain,
Nor sublunary dew,
  In dales or mountain-nooks ;
Whose springs are not the inconstant clouds,
  Nor the deep's perilous blue,
Nor the cold ice-rocks of the cliff,
  Nor the chill moorland where the flowers are few.
Rivers of life and joy,
  My spirit thirsts for you.

Across no desert waste
  Wanders your happy flood,
But through the meadows of the blest,
  The home of joy and God.
Beneath no human fane
  Riseth your crystal stream ;
But from the heavenly throne
  Of God and of the Lamb,
The shrine and palace bright
  Of Him, the great I AM.

Celestial waterbrooks !
  Each day, in passing through
This parched wilderness of time,
  My spirit thirsts for you.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

UNIVERSITY OF MINNESOTA
walt,cls v.16

The Quarterly journal of prophecy.

3 1951 002 795 800 9